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A Brief Estimate of the Study of History.

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There are no dead, said Maeterlinck, the symbolic, Belgian Poet, in one of his many broodings on the limits of life. Whatever the reason for this statement or the state of mind of the author, it finds kinship with our most intimate beliefs and voices our fondest hopes concerning all those we have known, loved and, seemingly, lost. To the pagan but pious Japanese, the spirit of an ancestor is not only more valuable but more powerful than that of his living representative. The chief duty is to sense and proclaim this tie that binds; the highest glory, if not reward, is to "carry on", to brighten *his* gleam and to expand and extend his fame!

Thus what a sort of religion has made personal, history reveals to be universal; that is, every generation is vitally related to each preceding one. The past is man's earnest of what is yet to be, and it *is* "past", only as events succeed one another and as individuals receive the fading torch from other falling hands; it is living, breathing, moving, yea, *compelling* today. The past largely constructs the present and through this synthetic present, will rather clearly outline the future. We are often re-

minded that great movements are but the lengthened shadows of great personalities; but rarely are we told that all individuals, small and great, are the heirs of all the ages and that every one is a part of that bond, indissoluble because God-fashioned, which makes of one all the nations to dwell on all the face of the earth.

History is primarily concerned with humanity. The subject matter of history is man, his doings and experiences; not so much men, as separate individuals, but mankind as related; in the family, in worship, in society and in a nation. The word history, as we now use it, comes to us almost directly from the Greek, ἱστορία, which originally meant the discovery of facts by inquiry; this soon came to include the results of such investigation, or the knowledge thus obtained.

But history is infinitely more than a catalogue of what man has done and experienced. It is sometimes described as the "biography of a society"; but generally, history is more concerned with the successive actions and fortunes of the human family, wherever found and however related. The term history may be applied either to the record of events or to the events themselves; it is not only a record of that which happens, but also "a true account of the happenings". It may be, and perhaps should be, both a "systematic narrative of past events", and "the science of the progressive development of human society." It includes not merely political events but all human activities, whether religious, mental, legal, literary, scientific, social, economic or civic. History has to deal with social structure in its successive forms and hence recognizes as "inseparable allies all sciences which contribute to a knowledge of man as a social being, and in his relation with the physical world". The task of history is to point out the connections of events and to seek to explain the causes and results of occurrences, as it "traces the steps that mark the progress of the race".

As a science, history is primarily and naturally inductive. However, it cannot "proceed from a body of concrete facts" until those facts have been got somehow. Granted the facts, much deduction may be wisely and cautiously done. Generally

speaking the "historical method" includes four processes, or more nearly, four stages in one process: first of all get the facts; then as nearly as possible, "arrange them according to the sequences of time and causation"; after this comes criticism or the evaluation of the facts, and finally, and based upon the other steps taken, the facts are to be interpreted. These simple processes or stages are nothing more than the ordinary processes of accepted, scientific research. The human equation, from the standpoint of the investigation, relates no more to the historian than to the physical scientist; but with the historian, his *materials* are human and spiritual, capable of initiating and breaking laws; themselves a *force* that cannot be measured by the rule, classified by the stratum nor analysed in the test tube.

The tendency to look at things historically—i, e, the historical spirit—has invaded every department of human activity. This is as should be, provided the various fields of human interest do not become confused. However it is somewhat arresting, when a recent writer would define history as "the world picture of phenomena in process of continual change". This is a much better description of evolution than of history; factors change, but facts are permanent, be they scientific, philosophic or historic! We may properly discuss the history of evolution or the evolution of history, but unless there are certain abiding events, unchangeable facts, unquestionable occurrences in the past, there can be no *history* at all. The same writer in his enthusiasm, evidently for physical science, would limit the modern historian to one who "has no preconceived theory, no local or national sympathies; no political ties. His narrative is without bias and partisan color". One feels that he is describing a present day jury rather than a historian; to fulfill the above conditions, the historian would be of necessity mentally blank or physically dead! Sympathetic interest, progressive scholarship, and unswerving honesty are the only real essentials of the historian; "his primary and paramount duty" may be indeed "to attain historic truth", but quite often it is as much his duty as his delight to so transmit his attainments that learning is enriched as well as enhanced. The science of history must

never displace the art, for there is no reason why accurate investigations should not be presented with literary excellence.

But the real historian is no less a *teacher* than he is a discover. The over emphasis in recent years placed upon research, has surely multiplied knowledge, but it has seriously retarded culture and largely shattered sound pedagogy. Every great school in existence today was built up, originally around one or two great teachers; these were often, also great scholars. But their scholarship was not only soundly based, it was also comprehensively constructed. Certainly they knew their subjects, but they also knew their pupils, and they knew *life* and folks and God! A scholar without character may officiate in a school that is already established, but he rarely helps to found one! Many of the most capable investigators should never be allowed to meet classes at all. They should be endowed, and barricaded in the "laboratory"; there to search out worthwhile facts for those defter hands and more gracious minds that can so present these truths as to make them availably interesting for earnest, inquiring students. History is a moving, *living* thing; it never dies except when murdered by some teacher, generally in the name of profundity. Dryness does not necessarily connote deepness, nor should sustained insight be permitted to dull outlook. Research that does not evoke sympathetic outreach and stimulate human interest is abortive as far as history is concerned. It is *not* enough just to know a thing, fundamental as knowledge is; neither is it true that if one knows one can teach. Some of the greatest scholars one has sat under have been the poorest teachers. At no place in modern civilization are we so lacking as in great teaching. Woe to the class room that is forced to accept the guidance of either the detached specialist or the superficial adept!

We are reminded often, perhaps too often, that history can never be an exact science; the human equation in both the investigator and the investigated, it is said, precludes the possibility of precision. But history has its own laws and its own field, and within its scope, the human equation is no less scientific than in any other realm. The supposed exactitudes of phy-

sical science must rest upon the human equation after all; e, g, we accept without question that light travels 186,600 miles per second! Excellent, rapid transit, one should say. But who found that out? Did light itself make the discovery and announce its speed? What are waves of ether? What do we mean by electricity, gravity, space, etc.? Even the indispensable atom of a short time ago, has been broken up into electrons and protons. In spite of the inestimable, even if often intangible, reasonings of an Einstein, we continue to move in space and punch the clock! Why? Just because human beings possess something and *are* something that always have made them adopt certain terms and agree upon certain attitudes which seem best for *human beings.* While a given, high powered mentality, like that of Prof. Einstein, is abolishing space, for instance, he is abiding in what the rest of us have always called space, and he is likewise using consciously and unconsciously, most of the "human equations" that we accept and use. Sometimes we call these laws, natural, civil, social, mental or spiritual; more often we do not denominate them—we simply act certain ways; for generally, we see long before we know any of the "laws of light". This is in no sense, even by implication, to cast a reflection or make a superficial "wise crack" at the wondrous and ceaseless efforts and results of physical science. It is just to point out that the human equation, alleged to discredit history as a science, pervades every other realm of investigation as the *sine qua non.* Matter, left to itself, would have no laws nor produce any measurements. Human society, with or without the investigating specialist, has its laws and life as it produces its own research.

History, then, as all other sciences, largely depends upon human evidence, and its investigations and applications should follow the accepted tenets governing the reception of evidence. These were once found, generally, in the "body of principles developed by jurisprudence for the reception of evidence in the courts." Now however, the courts are technical workshops. Modern jurists rarely study law; their interest is in laws, higher court decisions, and in getting a verdict. According to law,

once meant according to truth and right. It now means according to statutes and there is a wide gulf between legal righteousness and righteousness. Historical evidence is vastly different from legal evidence.

The sources of historic knowledge are comprised broadly in oral traditions and written records. Tradition is conditioned in many ways, and its value is thus greatly limited, unless it soon becomes permanently embodied. "Written Records" assume many forms. (1) *Remains,* such as buildings, coins, roads, medals, implements, tombs, walls, statues, pictures, etc., in fact anything that may throw light on man's civilization and deeds. (2) *Documents,* such as manscripts, registers, chronicles, official and business papers, letters, etc. (3) The entire *literature* of a people is of highest value. These writings evidence the ideas, the philosophy, the poetry, science and religion of a group. In fact here is mirrored the intellectual, moral and social condition of any particular era, country and people. (4) Within this literture is found also the memorial of language, more valuable because its testimony is generally without design. (5) Laws are most instructive evidences of the past. These are both public and private, and found in codes and treatises. (6) Also there are the *contemporary writings* with a historical purpose. Sometimes a biography, a family tree, or, often annals or a chronicle. These may be prepared for propaganda—in the best sense—to influence public opinion then and later; or from the pragmatic angle, simply to make record of what is considered useful for the future. (7) Finally a working knowledge of *geography,* both physical and political, is indispensable to the student of history. All of these taken together, provide materials out of which the historian constructs the narrative which weaves the past into the present structure of human life and experience and presages, with varying certainty, what is likely to come.

In the fullest sense, there can be little history until men are connected by social and civic bonds, and remain so united for a given period; it is with nations in their rise, development and interrelations that history is especally concerned. What is a nation? A great historian wrote, some time ago: "By a nation

is meant a people dwelling in a definite territory, living under the same government, and bound together by such ties as a common language, a common religion, the same institutions and customs." This inadequate description is saved at all, only by this additional statement: "The elements that enter into that national spirit which is the bond of unity, are multiple." A nation is a spiritual unity that has been brought into existence by complex historical and social conditions, by similar traditions and heightened imaginations. Neither Race, Language, Religion, Geographical unity nor Physical environment, nor all combined produce a nation, much as each and all may help. There is not a pure race in Europe; England and Ireland have long spoken the same language; Switzerland has three and is perhaps the most unified nation in Europe, in spite of its utter lack of geographical unity. Italy is nearly perfect in geographical oneness, but it was late in the 19th century before it become a nation—notwithstanding its first claim to the heritage of ancient Rome. "The limits of a nation are not written on the face of a map." Some one has said that "we are what sun and wind and waters made us". Certainly all environment counts, but the "seed, even more than the soil, will proclaim the harvest." The countries of South and Central America are sufficient to indicate that religion does not produce national unity. A nation, somewhat as an individual, is a product of experience. Achievements, failures, common triumphs to rejoice in, common victories to recall, and especially, common sorrows, sacrifices and losses, tend to unite into nations. When people can look back upon a loved hero or heroine, that embodies certain ideals of bravery or truth or honor, then a nation is being born or consolidated. A Richard of the Lion Heart, a Joan of Arc, a Saint Louis, a Washington becomes an axis around which nationality easily revolves: likewise a common enemy, the Northmen, the Turk, the Mohammedan, the Hun; or even some great calamity or scourge is often quite sufficient to weld the most diverse elements into a united people, a *nation.* It has been remarked, somewhere that *two* things really make a nation: "A rich inheritance of memories and a growing desire to preserve those memories."

This interaction of human, spiritual forces and experiences is the rich, fallow soil of history. Eminent persons come to the front to lead or thwart great movements. "Signal changes, whether wholesome or mischievous, are linked to the names of individuals who have specially contributed to bring them to pass." Outstanding heroes, and vicious criminals, prodigious workers and questionable successes generally survive the average run of men. Fruitful inventions, wondrous discoveries, literary excellences, capable engineers, pilots, statesmen, generals, etc., will continue to "headline" in the nation's history. Individuals of surpassing mental and spiritual powers will usher in new epochs of "arts and sciences", revolutions in government and reformations in religion.

While the man is the primary consideration, the times and circumstances are next in importance. "Cromwell could not have been Cromwell had he been born in any other period of English history. Nor could he have played his part . . . . . had not the religious and political struggles of England . . . . framed a theater adapted to his talents and character. Michael Angelo could not have arisen in a half civilized tribe." Times and seasons were surely ripe for Luther, for Hubmaier, for Washington, for Lincoln; but this only brings into bolder relief their creative powers. Historical times and tides must wait for God's man.

It requires little reflection to recognize how difficult it was to begin writing history. At first such writings were "mere lists of kings, bare records of battles, or the simple registrations of other occurrences of remarkable interest". More continuous annals, indeed followed, but these were meager in content and without effort at finding connecting links. The Babylonians, Egyptians, Chinese, etc., were Chroniclers. The ancient Hebrews, apart from their religious contribution, surpass all other Asiatics as historians. But the writing of history, like much of our most useful knowledge, has its real source in Greece; and while Herodotus (c. 484-424. B. C.) is called the "Father of History", and Thucidydes, (died c. 400 B. C.) the "Father of Historical Criticism", yet the works of both were narrow in scope and outlook, and limited to their own nation.

As long as each nation considered every other as inferior, if not an actual enemy, there could be little passion or interest in narrating the happenings of the race. But the conquests of Alexander, (356-323, B.C.) followed by those of the Caesars, gave form to the growing idea of the unity of mankind, and, likewise, suggested the possibility, if not the necessity, of a universal history. The Hebrew Prophets and Statesmen many times had risen above mere nationalism, and often had made utterances that were universal in grasp. Many of the leading Stoics developed early a rather well defined notion of race unity, and doubtless hosts of advanced individuals, here and there, were eager for the realization of the hopes suggested by a more unified world. Perhaps *the* universal history will never be written but no one need be denied the knowledge of the most important happenings of all times and peoples.

It is always almost "impossible to date the bounds of an era with any degree of accuracy. Eras are not initiated with single dramatic events. In the great development of civilization there is nothing sudden but rather is the change like that which takes place in a forest—birth, growth, and death go on almost unnoticed side by side." Dating has always been difficult, and an exact method of establishing dates at all was slowly reached. First of all there had to be an "invention of eras" and the various countries adopted their own events as starting points. These events we now reckon by the almost universally accepted method of calculating. The day was the earliest and simplest division of time. The week came early in the Orient, but was a post-Christian adoption in the Roman Empire. It was and is a long and difficult task to harmonize the lunar month and the solar year. Babylon selected the era of Nabonassar, (747 B.C.) as her starting point. Centuries after the event the Greeks established the first recorded victory at the Olympic games, (776, B.C.) as their period of reckoning. Long after the reputed founding of Rome, the Romans adopted 753, B.C. as their pivotal date.

In 46 B.C. Julius Caesar, on the basis of 753 as the year for founding Rome, reformed the calendar (Julian Calendar, "Old

Style") but made the year some eleven minutes too long. The method of dating from the birth of Christ was inaugurated by Exiguus (a Roman abbot) about the middle of the sixth century; however this era was placed by him some four years too late. This explains why we usually speak of the birth of Christ as 4 B.C. In 1582 under the pontificate of Gregory XIII, the Julian Calendar was corrected by decreeing that October 5th should be dated October 15. While the Gregorian Calendar or "New Style" was very slowly received (Great Britain not adopting it until 1752) yet now, all over the civilized world, it is either used or accepted for the establishing of dates.

For all practical purposes, the student of history needs but few great divisions as to time. The main stages in the long and interesting journey should be so land-marked that the different divisions and directions can be grouped around them. We should begin our study as far back as there is any authentic suggestion and information as to what man thought and did. The earliest remains of civilization are often more instructive and constructive than modern monuments. Very early we find men living in orderly communities and inhabiting such fertile river valleys as the Nile, the Euphrates and the Tigris. Almost immediately, it seems, these first community groupings develop into states, and in periods more remote than we know, we have vast empires such as Egypt, China, Assyria, Babylonia, Israel, Chaldea, Persia, etc. Quickly these are followed by the Maritime countries gathering around the Mediterranean such as Phoenecia, Crete, Macedonia, Greece, Carthage, etc. "This period culminates in the subjugation and hellenization of the whole civilized world east of Greece by Alexander the Great, and the division of his empire upon his death (323 B. C.) among the foremost of his captains."

This in turn, is followed closely by the extension of the sway of the tiny City—State, Rome, first from the seven Hills, throughout Italy, next the conquest of the Western Mediterranean, then the overrunning of Greece, Asia Minor and Egypt, going deep into Asia, and, finally, the annexation of the most of Europe to the Danube and Rhine, even including Britain!

But in the life blood of this expansion and consolidation was the seed of decay. As Christianity spreads, Rome disintegrates, but the Caesars are finally perpetuated in the popes of the middle ages, after Roman Christianity has lost its original mission and message.

Now comes the long, dark and cruel period known as the Middle Ages. Sinister ecclesiasticism reaches the pinnacle of its infamy; racial clashes, accentuated by the invading Turk, are helping national monarchies to emerge, slowly. Learning, for centuries confined to the East, is being gradually diffused through the West and the Renaissance is tremendously enhanced by the fall of Constantinople in 1453. With the Reformation comes a mighty liberation of soul and body, and something of the present conception of civilization and Christianity takes the ascendancy. New nations are born: political, social, economic, religious, commercial and dynastic conflicts are the order of the day. Colonial expansion aids in the seeking for democratic rights and helps to build up the almost universal, so-called patriotic, striving for world power; this reached its heights and depths in the great war of 1914-18. The decade and a half since the close of the war, better known but more poorly understood because contemporary, presents, perhaps the greatest contrasts ever known in history, and *is*, at least at present, *the* great paradox of all time. Thus roughly, we might period the study of history into, Primitive, extending up to the founding of Rome, B. C. 753; the ancient period 753 B. C. to A. D. 476, or the fall of Rome; Medieval, 476-1517; Reformation 1517-1648; Expansion and Consolidation 1648-1789; Modern, 1789-1933.

Within these vast eras are many pivotal dates that will suggest themselves to the student according to his particular task. Lesser eras and areas will call for outstanding dates gathering around particular events and persons. The chief caution is that there are no unrelated epochs, although there are great divisions of time within which history is enacted under limitations largely similar.

There is a vast literature, of varying worth, on how to study history. Certainly the best method of approach to so vast a sub-

ject cannot be set forth simply and "off-hand". Specialization is the watch-word of the hour, and the multiplication of books and materials in history is almost bewildering. New facts, new suggestions, new data, and new interpretations accumulate with such dazzling speed that many historians are claiming that no one can master but a few years of the world's history and these few years limited to one country! Of course, this is simply ridiculous, because no period, no movement, no country or race is important enough for a life time of study, even to find out everything about it.

Great men and movements are never isolated; and to mistake some bypath, however interesting, for the main highway is nothing short of tragic. To so do is to lose all sense of proportion and continuity, as well as to fail to get the liberal education and the freeing of the mind from the "cramping of the passing hour" which the study of history should give. "To trace the progress of the great human procession one must ascend to the hill-top; from that point of vantage one may hope to gather some clear ideas of the nature of the road traversed, the reasons for many a halt, many a curious detour, many a sad fall, many a stirring triumph." If we wish to understand and enrich the present by investigating the past, if we wish to acquire wisdom for future use, we must get a panorama of the connected, tho devious march.

There is much said and to be said against the notion of beginning the study of history with a comprehensive text which gives a bird's eye view of the whole field. But one believes that this is the soundest basis for the proper study of history. It is true there are periods of history incomparably barren, while others blossom like the rose; there are individuals as timeless as others are hopeless. But the desert and the garden, the statesman and the tramp, the saint and the knave are inseparably bound up in the finished, even if composite, picture. There are many and weighty counts against the initial survey text. There is the danger of a "facile superficial generalization" and the swallowing whole of conclusions without sufficient background of basic facts. It is also contended that a brief survey

undertakes too much, and that the main purpose of any study is to get the student to form his own conclusions. Some of this is true but much of it is mere jargon. On such assumptions one would have to be a scholar before he could begin his study. The sort of text, the kind of student and the type of teacher will have much to do with the final result, it is true; but there are many short, accurate, and interesting texts, surveying vast fields, and written by sympathetic, discerning scholars which should be read and studied by the student before he attempts to draw conclusions. The student should have the comprehensive survey in order to make wise selections for more intensive study. True, a general outline undertakes much, but the great periods and divisions of history are more or less "the common possession" any way; these need to be seen in their relations, for only thus can specialization be kept from harmful disproportion.

In concluding this hurried sketch one must add a word on the study of Church History, for Church History is perhaps the most organic part of universal history. God is in all history and thus unity is given to what otherwise would be confusing variety. Any estimate of the study of history, however, brief, that ignored purposely or unwittingly, the history of the Church, would be utterly inadequate. One doubts that any branch of history can be thoroughly grasped and fully enjoyed without some knowledge of the whole. The various "fields of history" are so designated by the point of emphasis employed; e. g., Church History, Social History, Political History, Economic History, Constitutional History, etc. The history of the Church deserves and should demand, broad and sympathetic treatment. Many times it is overshadowed by some new economic challenge, or political issue. Too often Church History is either blended with social interpretations or superficially dismissed in a few paragraphs by the secular historian.

One can no more define Church History than one can write an adequate life of Christ, but attempts to do both have been exceedingly fruitful. It is generally stated that the history of the Church in its widest sense, is co-extensive with the universe, since "it reaches back to the timeless state before the dawn of

life and forward to the timeless state where there shall be no more death''. But this is better rhetoric than description, for the history of the Church begins with Jesus the Christ. Certainly the preparation through the ages for the Son of God to come was as natural as it was necessary. The earth must needs be made ready for man, and man must contribute to that preparation, as he learns his weakness and concedes his failure, ere his restless strife, his hungry heart and noblest aspirations could be satisfied and fulfilled in the Incarnate Lord. In one, broad sense, Church History is the story of God's people on earth, but more precisely it is the history of Christianity; in the strict sense there is no ''Old Testament Church''.

In all religious history personality counts immensely, whether as the founder of a religion or leader of a school. Religion lies close to the heart of all history. It views life in its highest relations, in the light of its enduring values; while in Christianity, religion becomes the inner, and animating principle of conscience in the human heart. Religious history must show us the progressive spiritualization of all human experience. It deals with the ideal and the moral; it treats of a fellowship of personalities, wrought out under human and materialistic limitations. The Christian Church differs from all other societies in that ''its ideal, as given in its founder, is its *essence*''. Since religion has proved to be the central factor in history, so the Christian religion in virtue of the character of its founder and its essence, and because of its influence on humanity, should rank first in all historical consideration. There can be churches but no Christianity without Christ.

In the objective sense, Christianity comes before men as a special revelation in the *midst* of ''a general revelation which is implied in man's nature as well as in nature around him. Thus we might define Church History as the spiritual side of universal history so far as it is influenced by the revelation in Christ''. It is an account of the Church in its origin, development, and adaptations, by an exhibition of all the known facts which have occurred in its career. One can never know the principles of Jesus from his teaching alone; He came not so much

to show the light as to be the light; he was and is, the way, the truth and the life. To obtain the facts and to narrate them as they were and are will remain the duty and the difficulty of the student.

Church History, thus viewed, becomes the spiritual side of all history, and is subject to the same laws, although it has its own, additional laws. Every age and every country have their bearing upon and have made their contribution to this mighty story. Christian History then begins with the birth of Christ. He came not simply to found a religion but to be, Himself, the Redeemer. His revelation of God to man and of man to man's self was and is His eternal aim, enacted in time.

No man with a spark of intellectual self-respect will ever fail to procure all possible information about Jesus, the Christ. "Ignorance with regard to a figure who has made such a terrific impact upon history should be a source of embarrassment to an educated man. Literature, science, art, architecture, music, philosophy, ethics, and religion have all been profoundly affected by streams of influence which have flowed from the Nazarene carpenter. Sixty thousand volumes have been written in an attempt to explain him. 'The name of Jesus' wrote Emerson, 'is not so much written as ploughed into the history of the world.' Consequently, the manifestation of indifference or condescension toward one of the formative personalities of the ages is intellectually indefensible." The central theme of Church History is the impact of this Christ upon man and man's varying response to Him.

The student of Church History should assume belief in the God who made and upholds the universe. He may likewise assume the person and revelation of Jesus Christ as Lord. The historic facts by which we know him constitute the gospel. Belief in the Gospel does not hinder, but helps the student of Church History, for there are no disinterested investigators. "Certainly belief would be no more a prejudice than unbelief;" and belief in the high sense of faith, will insure fairness and truth.

The cross of Christ is still the focal point of all ages and movements. However important churches and creeds and institutions may be, the student of Church History has to do with much more than these—these sometimes obscure the real issue. He has to do with that ever-enlarging Divine-Human life which appears in history as the "Incarnate Son of God in the son of Mary"; he has to deal with the impact which this Divine Human Person made upon the first century, and upon all the centuries that have followed. The power of Jesus the Christ does not cease with his death; rather it obtains its source in that death, glorified and signalized by his resurrection. Historically, this power is carried on by his disciples, who through faith become partakers of his grace and nature.

In the power of this new life which he gave to his followers, the Greece and the Rome of yesterday were subdued and transformed. So will be the India, the China, the Russia, and the Isles of the Sea of tomorrow. The God, who in Christ Jesus, began his work anew over nineteen centuries ago, has never ceased to work nor ceased to love any part of the human race. Into a full and interesting world, but a world of spiritual bankruptcy and despair, came the Jesus of history and the Christ of God. He came to seek and to save the lost, and to do so, he sought to utilize, to vitalize and to universalize the religious culture of the Jews, the intellectual culture of the Greeks and the disciplinary culture of the Romans, in order that men, all men, of every race and clime, might be won back to the God and Father of us all. This then, is something of the high, the holy, the endless quest of the student of Church History and of all history.

Paradise Regained and Recent Criticism.

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From its first publication until now *Paradise Regained* has suffered by comparison with *Paradise Lost.* It was generally censured by contemporaries as being much inferior, though Milton himself could not hear with patience any such thing when related to him. Still it was thought then by the most judicious that, though the subject might not afford such variety of invention, yet the poem was little or nothing inferior for style and decorum.[1]

Bailey[2] observes that it has been more appreciated by critics than by the public because of the difficulty of handling such a theme. In the poem there is no love, no sin, no quarrel, no reconciliation, no representation of womanhood except for a brief touch, no central moment of tragic suspense, indeed, no human action at all. It is a poem of two thousand lines whose single subject is the defeat of a Devil who knows himself doomed to defeat in an attempt upon a Divine Person who knows himself assured of victory. The temptation of Christ has for many critics as much unreality as that in *Paradise Lost* has of reality.

Pattison[3] judges it to be the most unadorned poem in any language, and reminds us that in the first three books there is not a single simile. He notes that in it there figure only two personages, and both of these supernatural, indeed, scarcely personages at all, but mere voices of the abstract principles of Good and Evil engaged in disputation. Saurat[4] finds this poem to be lacking in orthodoxy and in artistic merit and to be marred by a false psychology for Christ. He asks, Where is the Milton of 1644 (that is, of the *Areopagitica*) with all his youthful enthusiasm? Admitting in parenthesis that the poem contains many lovely passages, and selecting as the one lovely passage the one on women, the French critic says that it should find no place in such a poem.

1 Edward Phillip's **Life of Milton**, A. D. 1694.
2 **Milton**, pp. 197-208. 3 **Milton**, pp. 191-195.
4 **Milton, Man and Thinker**, pp. 233-236.

Of strangely opposite view are the poets Wordsworth, Coleridge, and De Quincey, who believed it to be the most nearly perfect of Milton's works,[1] and Johnson,[2] who thinks that if it had been written not by Milton, but by some of his imitators, it should have received universal praise.

Is the poem unappreciated because of intrinsic lack of merit, or because the longer poem by the same author overshadows it? Would it be more prized if Milton had not written *Paradise Lost,* just as *The Holy War* would stand as the greatest allegory in English if its author had not written a greater, *Pilgrims' Progress?*

The deprecatory critics attribute the alleged inferiority of *Paradise Regained* to the intractable nature of the subject, or to its supposed lack of congeniality for Milton, or to the supposedly waning power of the author's senescence, or to the exhaustion that must have followed upon the Herculean labors expended upon its predecessor, or to the languor of doing over again what he had already done.

Hanford stands with the poet critics over against the deprecatory critics in believing that Milton rated the second epic as of more worth because it was more congenial to his humanistic nature. "In *Paradise Lost,*" he says, "he had been committed to a more or less inflexible story and to a traditional system of ideas which his best endeavor could not wholly rationalize or adapt to his own more individual thought, with the result that . . . . . the work is but an imperfect and distorted image of his philosophical point of view." *Paradise Regained,* in his view, is a pictorial map of Milton's moral universe, a representation of the happier inner Paradise of life according to reason, a theme commanding the full resources of his meditative life, of his knowledge of history and political philosophy, and of the biography of great men—such a theme as gave Milton the opportunity to be altogether his humanistic self.[3]

1 Journal of English and German Philology, XV, p. 600.
2 Pattison, op. cit., p. 195.
3 J. H. Hanford, "Samson Agonistes and Milton in Old Age" (in Studies in Shakespeare, Milton, and Donne, University of Michigan Publications, Language and Literature, vol. I, 1925), p. 171.

Tillyard[4] rejects Saurat's supposition of fatigue in the aging Milton, finding present the old mastery of his art yoked with a yet more masterly artistic restraint, and judges the poem to be perhaps the most fairly proportioned of all his creations.

Pattison[5] suggests that Milton refrained from adornment in this poem out of reverence for the Scriptures, in order to atone for being over free with them in *Paradise Lost,* or else as a protest against the prevailing error of over ornateness. He suggests that Milton in this poem did not wish to detract attention from religious truth to the splendor of the frame in which he might set it. He would set forth Christ himself and revert to the pure Word of God, feeling, as he had once written, that "pomp and ostentation of reading is admired among the vulgar; but it matters of religion, he is learnedest who is plainest." He saw that here absolute plainness was best.

II.

Until recently[1] Quaker Ellwood's interpretation of his two interviews with Milton—in which he thought that it was he who had moved Milton to write his second epic by saying of the first, "Thou hast said much of Paradise lost, but nothing of Paradise found"—has been accepted at its face value.[2] But if Ellwood was right, then *Paradise Regained* was an afterthought.

Raleigh judges that Ellwood misinterpreted both Milton's silence on the first interview, and his words on the second; and that he twisted both by his own self-flattery. Hanford[3] and Tillyard[4] agree with Raleigh in seeing humor or irony in Milton's treatment of Ellwood. The poem is not the result of a chance suggestion, not an afterthought, but a necessary sequel to the first epic. There is a kind of inevitability about it. It is the fulfilment of Milton's early literary ambition to write a shorter epic on the model of *Job.* The regaining of Paradise is

4 Milton, pp. 301, 309.
5 Op. cit., pp. 191-195.
1 Raleigh in 1900 is the first to challenge Ellwood.
2 So Masson, VI, 654; Brooke, p. 150, et al.
3 Samson, etc. pp. 167-170. 4 Op. cit., p. 297-301.

predicted in the opening lines of *Paradise Lost*,[5] and outlined in Books III[6] and XII.[7] But the exhibition of the process is not included in *Paradise Lost*. It could not be exhibited in Adam whose story is of a fall. It remained for Milton to embody in another work its counterpart, to set forth in detail the successful encounter of humanity with evil in the Person of Christ, who becomes for Milton the second Adam, the new protagonist of humanity.

Ramsey,[8] finding that *Paradise Lost* and *Paradise Regained* together completely fill up in structure the measure of the typical Morality Play, thinks it not impossible that *Paradise Regained* was at one time conceived as merely the first act, or the closing cantos, of the larger work. The later Morality Play required two struggles—with Evil triumphant in the first, but in the second, Good. *Paradise Lost* with a tragic close serves for the first struggle; *Paradise Regained* with Virtue victorious, for the second. If Milton's earlier plan was to embody both parts in a single epic, this would explain the ten books of the first edition instead of the consecrated epic number of twelve, to which he altered it in the second edition by dividing original books VII and X, the two longest books, into two books each. The average length of a book in the first edition was 1,055 lines. *Paradise Regained* would divide into two books of 1,034.

Tillyard[1] is of the view that *Paradise Regained* is not properly a sequel or continuation of *Paradise Lost*, which is complete and final, admitting no extension; but that it is rather a colony of the mother city, linked with it by tradition, but autonomous and with a character entirely its own. He feels that it is not an epic continuation, but a theological correction of the former work, on the view that Milton's theological views underwent a change before the completion of the longer poem.

[5] I, 1-5. [6] Ll. 129-415. [7] Ll. 574 ff.
[8] R. L. Ramsey, "Morality Themes in Milton's Poetry" (in Studies in Philology, XV), pp. 154-155.
[1] Op. cit., pp. 300-301. [2] P. 38.

III.

Why for the *Paradise Regained* did Milton select from the many possible episodes in the life of Christ that of the Temptation? In the *Cambridge Manuscript*[2] in which Milton in 1840 and 1841 set down all the Biblical subjects that he considered suitable for literary themes are included seven episodes from the life of Christ: Christ born, Herod massacring or Rachel weeping, Lazarus, Christ bound, Christ crucified, Christ risen, and *Christus patiens.* On the last named theme he has this note: "The scene in the garden beginning from the coming thither till Judas betrays and the officers lead him away. The rest by message and chorus. His agony may receive noble expressions."

Saurat[3] and others suppose that the Crucifixion would have been more appropriate, and explain Milton's failure to use it as due to his alleged distaste for the story of Jesus' Crucifixion and Resurrection, and for the sacrifice in which he gave his blood as an offering to Eternal Justice. Vicarious atonement, so he says, is no Miltonic conception; *Paradise Regained* is the poem for it, but in it he speaks of it not at all.

Bailey[4] offers reasons that must have been decisive for Milton in the difficulty of handling the Passion story in a way that Christian readers could bear to read it; in the detail with which the Passion is related, leaving no freedom of invention to the poet; in the close parallelism between the temptation in the Garden and the temptation in the Wilderness; and most important of all, since the counterpart of the first epic could not do without Satan, in the fact that the Temptation is the only event in the life of Christ in which Satan plays a visible and important part.

Dowden[5] exonerates Milton from the charge of an unorthodox view of Redemption by pointing us to the words of the Father in Book I, 150-168. From these words Dowden deduces that if Milton had written a poem of Redemption on a larger scale, the Tragedy of the Powers of Hell would have consisted

3 Op. cit., pp. 233-236, 178. 4 Op. cit., p. 199.
5 "Paradise Regained" (in Milton Memorial Lectures), pp. 191-193.

of three acts—the successive defeat of the three great adversaries, Satan, Sin, and Death. Satan's defeat comes in the Wilderness; the victory over Sin would come in the Crucifixion; and the victory over Death, in the Resurrection. The defeat of Satan, chief and leader of the rebel host, must come first. His defeat in the Wilderness was absolute; with it the final issue was potentially attained, and the ruin of Sin and Death was already assured.

IV.

The main source of material for the poem is Luke's account of the Temptation. In one sense Luke is the only source, for while Milton has amplified Luke's twenty lines into two thousand, he has merely expanded them, scarcely introducing a circumstance not in the original. His poem is little more than a paraphrase of the Gospel account without the addition of any invented incident and without the introduction of any irrelevant digression.[1] He even had his outline ready made by Luke, and in his expansion of the outline there is no alteration and no addition of anything not directly evolved from it.[2] Much as he expands the second temptation, he adheres to the letter of the Biblical account. Every part of it is a detail of "the kingdoms of the world and the glory of them."

V.

Of the long line of interpreters who have charged Milton with failure to understand Luke's account of the Temptation we may take Brooke[3] as the able spokesman. Brook attributes the brevity of the treatment of the first temptation to his view that Milton had no idea of its meaning. He therefore finds this part of the poem to be heavy and grotesque. The banquet scene is for Brooke a religious and artistic blunder. Milton, not having formed a clear conception of the temptation, he says,

1 Pattison, op. cit., p. 191.
2 Gilbert, "The Temptation in Paradise Regained" (in Journal of English and German Philology, XV, 1916), p. 601.
3 Milton, pp. 150-158.

tried to get one by repeating himself, with the result that the unintelligent repetition is confusion worse confounded—a commonplace grotesque piece of theatrical vulgarity. The second temptation, as Brooks would have it, Milton does understand, and to his clear conception of the subject is due his grand success in this part of the poem. The Scriptural words, however, of Satan's proposal and Jesus' answer are not well brought in, since Milton makes them an incident in the temptation; whereas in Luke they are the idea of the whole. In treating the third temptation, Milton, not understanding the subject, is driven as with the first temptation to theatrical sensationalism. The additions to the story violate it, and even with the additions Milton could only muster thirty lines, so little did he understand. This critic finds fault with the unequal length in the treatment of the three temptations, arguing that the brevity in the treatment of the first and third was due to lack of understanding of them, and that Milton's reason for expanding the second was that he did understand it.

Miller[4] agrees with Brooke in the view that Milton did not understand the first and third temptations, and explains that Milton could not have understood them because he considered them as objective. He says that all English theologians until long after Milton's time took the temptations to be objective, not psychological and inward, and the Satan of the temptations to be objectively real. According to Miller the first thoroughgoing attack in England upon the literal interpretation was made in 1761 by Hugh Farmer. Subjective interpreters make the struggle a real one in Jesus' own mind; while objective interpreters make the temptation to be to accept *anything* from Satan. The subjective interpretation, as Miller sees it, is the only one that could give unity to the temptations. Not so understood, the attacks of Satan seem to have no relation, the transitions are lame, and the unity of the poem is lost. The second temptation, however, the poet could use, because it was understandable objectively. Milton, therefore, succeeded with the second temptation, while failing with the first and third.

4 "Milton's Conception of the Temptation as Portrayed in Paradise Regained" (In Modern Language Notes, XV, 1900) pp. 403-409.

Hanford[1] answers that Miller is utterly mistaken in thinking that Milton is blind to the spiritual significance of the incident. True, he says, the temptation for Milton was not inward. For Milton and his contemporaries all temptation was regarded as external and as coming from the Devil. Milton would so interpret a conflict of conscience of his own; but that would not make it any the less a real temptation.

Gilbert gives a complete answer to this school of critics in his study, "The Temptation in Paradise Regained."[2] The poem to him was worthy to receive from all readers such appreciation as it won from Wordsworth, Coleridge, and De Quincey. He pronounces it the most nearly perfect of Milton's works, a masterpiece of art, that furnishes never-ending profit and delight to any whose affections are set upon the highest poetry.

Milton's interpretation, says Gilbert, was that of the best commentators of his time. Milton was familiar with the best commentaries. As a youth "besides his ordinary lectures out of the Bible and out of the best commentaries on the week day, that was his sole study on Sundays."[3] Many of his prose writings mention theologians and commentaries he was especially familiar with, such as Calvin, Bucer, and Paraeus.

With Calvin, Milton makes the first temptation not to be a mere attempt to persuade a hungry man to take food, but to influence Christ to doubt his divine Sonship. The whole dialogue emphasizes distrust; Satan asserts that a solitary wayfarer has never yet escaped alive from the desert, and that only by miracle can Jesus reach safety. The whole first temptation is not one of hunger but one of lack of faith.

We have seen the offense that Brooke took at the banquet scene. All critics for more than two centuries explained the banquet as part of the first temptation. As late as 1911 we hear even Professor Dowden[4] saying of it that Milton, after making

1 "The Temptation Motive in Milton" (in Studies in Philology, XV, pp. 202ff, 190.

2 Journal of English and German Philology, XV, pp. 599-611. Gilbert has done more than any critic in revealing the high merit of Paradise Regained.

3 Milton's **Tract on Education.**

4 "Paradise Regained" (in Milton Memorial Lectures), pp. 200-201.

his bow in the first incident to literal Scripture, then adds his own, a presentation of the romance of gastronomy. Gilbert[5] apparently is the first to place the banquet as a part of the second temptation. He observes that the three temptations fall on three successive days, each clearly marked off from the others. Placed thus as Milton placed it, the banquet scene finds an artistic place in the structure of the poem. Gilbert's point has been accepted by all later critics, such as Hanford[6] and Tillyard.[7] The banquet thus becomes a temptation not of hunger (already tried in vain) but one of earthly pomp. Its appeal is to the aesthetic sense, and to the pride of glamor. Of course, its splendor is out of keeping with the simplicity of the first temptation, but thoroughly suitable to the glories of the kingdoms of the world in the second. So long as it was placed in the first temptation, it was rightly criticised; but placed in the second it but enhances the art of Milton.

The second temptation has its parts so arranged that they continuously gain in attractiveness. Well does the splendid banquet, then, come first, presenting bodily luxury as the first and simplest of worldly glories.

The parts of the temptations are arranged not only by steps, but with a transition between each step. When the linked structure of the poem is understood, we admire Milton yet more for using the banquet as a transition from hunger to wealth. It thus has both a backward look to the hunger temptation, and a forward look to the offer of treasures.

Gilbert points out that much as Milton expands the second temptation he adheres to the letter of the Biblical account with a respect here as throughout the poem for the exact details, and even for the wording of the Bible. The splendid banquet at the beginning, and the learning of Greece at the end, may be included among the glories of the kingdoms of the world. Gilbert observes that the place given the Scriptural words of the second temptation is as in the Scripture just following what are in no

[5] In 1916. [6] "The Temptation Motive in Milton" (In Studies in Philology, XV), p. 182.
[7] Op. cit., p. 326.

figurative sense worldly kingdoms—the vision of the Parthian and Roman realms.

In the third temptation, according to Gilbert, Milton is true to the Gospel account. Satan does not propose two alternatives to Christ, that of standing or casting himself down. Satan's imperative is scornful, meaning that Christ cannot possibly stand, and that there is nothing for him to do but cast himself down.

In this temptation Satan has long enough been perplexed to know whether Jesus, Son of David and Messiah that he admits him to be, is the Son of God who in *Paradise Lost* had cast him out of heaven. He thinks by this test quickly to settle the question. The miracle Satan expected was if he were the Son of God he would be borne up as he fell. The answer is no act of Christ's but a miracle: to the amazement of his adversary he remains divinely supported. This miracle unimagined by Satan forces him to see that the one he has declared to be no more son of God than himself or other men is the one who ages before had driven him into the abyss of Chaos.

The whole point, then, in the third temptation, is that Satan is making a physical test to see whether Christ is what he claims to be. It proves to be not a temptation at all but the rout of Satan. The answer of Christ fits suitably into this interpretation, if with Dowden[1] we allow that Satan understood by "the Lord thy God" Christ himself. Satan, amazed to recognize at last by the un-thought-of miracle that Jesus was "the Lord thy God," tumbled down himself.

The fall of Satan from the pinnacle is not, as it has been long held to be, an invention of Milton's. He is adopting the interpretation given by many commentators to words of Jesus on a later occasion. Accounting for the power of his disciples to cast out demons, Jesus said: "I beheld Satan fallen as lightning from heaven." Commentators explain that Jesus is speaking of his victory over Satan—a victory that made possible the victory of his disciples, and that was, therefore, the heart of his work of Redemption—a victory variously placed either in the Incarnation or the Resurrection. This interpretation, then, is

[1] Op. cit., p. 210.

not peculiarly Milton's. Milton's however, is the theological view that places Christ's defeat of Satan in the Wilderness temptation; and his is the dramatic art that utilizes as he does Jesus' vivid picture of Satan's defeat.

VI.

Milton's art is seen in the order he gave the three temptations, and in the length of treatment he accords each. He treats the first temptation briefly as a prelude;[2] the second at length as the body of the poem; and the third briefly again, as a swift climax—not indeed, as a temptation, but as the brief and sudden rout of Satan.

The brevity of the first and third parts, then, is not due to Milton's inability to make anything out of them, as Brooke would have it, but to his masterful art of construction. Milton could have drawn out the third temptation, but swift action at this point is called for. It is for Satan his last gambler's throw. He is in his rage eager for the issue, and the decisive thrust must be at once. Both the mental condition of Satan and the reader's desire for the dramatic catastrophe make it good art in the author to give but a few bold strokes to this hitherto much criticised ending of the main action of the poem.

Why, if Milton from an artistic sense of proportion chose to make the middle temptation the body of the work—why did he select the second for such elaboration? Hanford[3] indicates that the first and third are special, having to do with Christ's mission, and as such are not temptations of humanity; but that the second is universal, implying all human moral issues. Milton accordingly selects it as the one most suitable for expansion, and elaborates it into a survey of vice with all its baits and seeming pleasures.

The temptation of hunger and distrust is fittingly chosen for the introductory temptation, since it is the simplest and quietest. The episode of the pinnacle is put last because it is the most violent, represents Satan in his greatest excitement, and

2 Tillyard, op. cit., p. 323.
3 In "Samson, etc.," (op. cit.), p. 170.

serves best as the climax of action or the catastrophe of the poem.

It might be said that he chose this order because it is the Scripture order. But Matthew has the second and third temptations reversed. The student feels that Milton made deliberate selection of Luke's order for the artistic reasons we have outlined above.

VII.

Many critics consider the temptations of Christ to be artificial because they seem to be for Christ no temptation at all. Some, as Dowden,[4] escape this difficulty by explaining that Milton was Arian in his Christology, and that his Arian Christ had freedom of choice and *could have* been worsted. If not, he says the impossibility arises from his virtue, not from his Deity. But even Trinitarians hold that their Christ was, while divine, still completely human and susceptible to temptation in all points as other men.

The alleged artificiality of the temptations does not lie in the view taken of Christ's person, but in the psychology Milton gives him in the poem. Dowden,[5] denying that the conflict was artificial, interprets it as an intense contest between two opposites. Life for him is not a gymnasiusm (as with the Greeks), but a battlefield (as with the Hebrews). In the dialogue each speaker has a fixed position, flings his spear of speech, which is caught by his opponent's targe, and the other hurls his spear of retort. There are no glancings aside, no by-issues, no yieldings, no compromise. It is a duel, not a debate. Milton learned this in his ecclesiastical and political duels, in which he had no hope of converting an adversary. He flung a book not to persuade, but to destroy. The duel in the desert is a desperately serious affair. Hence the certainty of issue announced in heaven at the very beginning.

Hanford,[1] while making the first and third trials peculiar to Christ, allows that in the second Christ is delineated not as meeting his own personal temptations, but as a representative

4 Op. cit., p. 193. 5 P. 195, 198.
1 "Samson, etc.," (op. cit.), pp. 170-171.

man meeting the characteristic temptations of humanity. That the nature of Christ may have made them not tempting, he says, is beside the point. Christ's indifference to them instructs all men how they may despise them, and his calm answers reveal how they may, as he, to the baits and seeming pleasures of vice oppose the antidote of reason. Milton is not attempting Biblical commentary nor portraiture of the historic Christ, but rather painting a pictorial map of the moral universe.

Gilbert[2] reminds us that in all the temptations Christ's weakness is stressed, and that the fact of his weakness intensified their force. Christ was hungry; Satan would give him food. He was poor; Satan would supply the wealth he seemed to need for his mission. He was unknown; Satan would give him the name he must have to make headway. He was without power; the Parthian aid would supply the need. With less than the greatest power his movement would be insecure; Satan offered the Roman power. Christ was unskilled in the learning of the world; the Greek learning would stand him in good stead. In every detail of these trials Christ's weakness is to be made strong by the gifts of Satan. The gifts are in themselves not to be despised; the sin lies in taking them from Satan.

VIII.

Upon what other sources than the Gospel of Luke did Milton draw in writing *Paradise Regained?* The parts played by the wild beasts and by the ministering angels are elaboration of Mark's account of the Temptation. We have already noted that Milton was a constant student of the best commentaries. We have called attention to Ramsay's study of the influence of the Morality Play upon Milton. Tillyard[3] reviews Ramsay's thesis with approbation, and thinks he finds this influence even stronger in *Paradise Regained* than Ramsey has asserted. The contest between Christ and Satan is strongly reminiscent of the contest between the Vice and the Virtue of the Morality. Most critics observe that the recollection of Giles Fletcher's treatment of the

2 Op. cit., p. 606.
3 Op. cit., p. 317.

same theme in *Christ's Victorie and Triumph* was clearly with Milton as he wrote. Satan's disguise of an old man in rural weeds seems to be an echo of Fletcher's Devil disguised as an aged hermit, which in turn was borrowed from Spenser's Archimago. Milton seems to have intended a conscious revolt against the Boure of Bliss device of Fletcher, the pleasure-loving son of the Renaissance, in having Satan reject with scorn Belial's suggestion of tempting Jesus by setting women in his eye.[4] Here the poet speaks in person, but next day we find him, though discarding allegory, presenting the same Epicurean type of temptation. In one line Milton reminiscently uses the phrase of Fletcher's title, "Christ's victory and triumph."

This poem more than any other is filled with the fruit of Milton's vast learning. It is the product of his intensive study throughout a life-time. Only a scholar with accurate and extensive knowledge—geographical, historical, political, literary, Biblical, philosophical—could give the exact and splendid account found in the poem of the Graeco-Roman world in the time of Tiberius, or the brilliant historical review of Greek literature. Only a master poet could make the picture so compact and reverent as Milton has made it. Milton studied with intensity and insight all the realms of knowledge, and digested and assimilated until it had become Milton himself. His own vast knowledge then is the chief fund from which he drew in expanding the brief Gospel narrative into the epic of *Paradise Regained.*[1]

IX.

It is strange that some critics find the temptations in *Paradise Regained* so unreal that the poem is artificial; while others see them to be so real that the Christ of the poem is not Christ at all but a representative man. Hanford's[2] view is that Satan

4 H. E. Cory, **Spenser, The School of the Fletchers and Milton, pp.** 370-371.

1 Hanford, **A Milton Handbook,** p. 214; Masson, VI, pp. 655f. See also Blakeney's **Paradise Regained by John Milton,** 1932, which is the latest and fullest commentary. It is a tribute to Milton's vast learning and infinite patience which built up the possibility of his great poetry.

2 "The Temptation, etc." **(op. cit.),** p. 180.

is directing his appeal through Christ at humanity at large. Tillyard[3] says that the protagonist of the poem is partly an allegorical figure, partly Milton himself imagined perfect. All modern critics find with Bailey[4] obviously autobiographical passages throughout the poem. He says that the grave introspective note, present from the first in everything Milton wrote, is far more conspicuous in *Paradise Regained* than in *Paradise Lost*. Besides purely autobiographical passages are to be found also passages echoing the conflicts of the parties of the time, and reflecting Milton's opinion of the Puritan Revolution, of the Restoration, and the society of the times under both regimes. Martin[1] says that *Paradise Regained* is made the vehicle of Milton's keenest feelings and thoughts about contemporary and recent events, and about his own more intimate experiences and ideals. Both in himself and in the larger theatre of national life he had often seen enacted the temptation and the fall, a trial and an insufficiency.

There comes out Milton's sensitiveness to feminine charm, and his delight in festal joy, but with them his discipline of temperance (I, 408). One asks whether the poet in his expressions of contempt for wealth had forgotten his debt to his father and the leisure for study he had given him (II, 447-449). From a child he had his heart set on high designs (II, 410), engaged in no childish play, but had all his mind set serious to learn and know (I, 200-4). He felt the desire for fame above all other desires (III, 25-27), but chastened it into a thirst for the true fame of God's approval (III, 47-64). As a young man he debated with himself his slowness to begin his life's task, and waited for his time to come (III, 396-399). He completed his education by going to see the cities of the world (III, 232-246). He took solemn stock of himself before launching into his life's task. Zeal and Duty moved him to seek his country's freedom from ecclesiastical and political servitude (III, 171-180), and his heart flamed to free truth o'er all the earth from brute violence and Tyrannick power (I, 215-220). But he became dis-

3 Op. cit., p. 305f.
4 Op. cit., pp. 217-218.
1 Milton: Paradise Regained, pp. v-xi.

illusioned as to the value of the Revolution (III, 387-393), when he found that by the sword he could not of inward slaves make outward free (IV, 143-145; II, 427-440), and that the people were but a herd confused, a miscellaneous rabble, who extol things vulgar (III, 47-64). His hopes for his country's freedom were defeated by their preference of bondage with ease, their readiness to give up true freedom for an unspiritual tyranny, by the failure of England to keep its hard-won Republican liberty. In the Restoration a great opportunity had been tragically missed.

While Milton is pessimistic for the immediate future, he expects the people in the time to come to be led by God to a real readiness for freedom, and that the tree of Christ's kingdom shall then spread over all the earth (IV, 143-151).

Milton came to be irked by the undeserved praise given proud military leaders (III, 78-83), rating as a much worthier fame that won by deeds of peace and wisdom eminent (III, 88-192). As Latin Secretary (Secretary of State, or Foreign Secretary) he saw the coming and going of embassies (III, 61-67), but fretted under the tedious waste of time to sit and hear so many hollow compliments and lies, outlandish flatteries (IV, 121-125). He had been subjected to suffering, abstaining, quietly expecting without distrust or doubt, and had learned that who best can suffer best can do (III, 188-196). Dowden sees in Belial Milton's picture of the typical Restoration courtier,[2] and Tillyard[3] thinks that some of the arts of Satan are reflections of what Milton had seen in politicians—his readiness to salve the conscience with plausible reasons for wrong political actions, his agility in shifting from one argument to another, and his complaining at the lack of appreciation of his efforts. In the struggle between King and Parliament he had his example of men eager to rule others who had not yet learned to rule themselves.[4] In the King and court of the Restoration he had another example of the same; and the Charleses had convinced him that to give a kingdom hath been thought more noble, and to lay down far more magnanimous than to assume,

2 Op. cit., p. 200. 3 Op. cit., p. 311. 4 Bailey, Op. cit., pp. 203-4.

and that a king should guide his nation in the way of saving doctrine, and from error lead to know, and knowing, worship God aright (III, 466-482).

The passages on the worth of Greek literature have created endless discussion. Many[1] explain them by saying that in Christ's words Milton was insincere, and did not mean what he said; others,[2] by supposing that his opinion on the subject had undergone a change, and that while Satan's words represented Milton's earlier view, Christ's words give us his opinion at the age of sixty-two. Some[3] feel that Milton throughout his life held both views side by side, and that both Satan and Christ are speaking for the author. Dowden[4] reconciles the two passages by explaining that Milton always did put—as the source of illumination—first, the inward promptings of the Spirit, and second, the written Word of God, citing for evidence the preface to his *Tract on Christian Doctrine*. Hanford[5] carries the reconciliation further. In tracing Milton's mental history he shows that Milton at first saw no danger in the love of knowledge, but by the time he wrote the *Areopagitica* and the *Tract on Education* he came to feel that it should have as its goal the knowledge and service of God. In *Paradise Lost* he points danger in intellectual curiosity, making it a co-operating motive in the Fall. In *Paradise Regained* knowledge is presented, while ostensibly as an aid to Christ's Messiahship, yet really for its own attractiveness. This is how men of high ideals, as the author had seen, are often seduced from their true course. Satan goes farther than Milton could go in his praise of pagan literature. Milton had heard such praise from his contemporaries and considered it little less than blasphemous. Milton could always heartily assent to his Christ's words on the errors in the classic writers. Moreover, he knew men deep versed in books, shallow in themselves (IV, 327).

1 Bailey, **op. cit.**, pp. 203-4. 2 **Masson**, VI, p. 658; so also Saurat.
3 Brooke, **op. cit.**, p. 290. 4 **Op. cit.**, p. 208.
5 "The Temptation, etc." **(op. cit.)**, p. 178-181.

X.

Milton's literary preface in the first seven lines of *Paradise Regained,* and his invocation of a divine being for inspiration in the second paragraph, are on the conventional model first set by Vergil in the rejected first lines of the *Aeneid,* and followed by Spenser in the *Faerie Queene,* and by Abraham Cowley in his *Davideis*—published in 1656, only fifteen years before *Paradise Regained.* A glance at the opening of the four works reveals the common model followed by all.

The *Aeneid* begins: "I am the same that once played on the delicate pipe of the shepherds . . . . ; But now arms and the man I sing who first from the Ilian shore . . . . banished by Fate . . . . into Italy came.

"Tell me the reasons, O Muse."

Spenser's work begins: "Lo I the man, whose Muse whilome did maske . . . . in lowly Shepheards weeds; Am now enforst a far unfitter taske, For trumpets sterne to chaunge mine Oaten reeds, and sing of Knights and Ladies gentle deeds.

"Helpe then, O holy Virgin chiefe of nine."

And Cowley opens with these words: "I sing the Man who Judah's Scepter bore. . . . .

"Thou, who didst David's royal stem adorn. . . . . Even Thou my breast with such blest rage inspire, As moved the tuneful strings of David's Lyre."

Cowley makes the following annotation: "The custom of beginning all poems with a proposition of the whole work, and an invocation to some God for his assistance to go through with it, is so solemnly and religiously observed by all the ancient poets, that though I could have found out a better way, I should not (I think) have ventured upon it."

Milton follows in this tradition by opening his *Paradise Regained* thus: "I who erewhile the happy Garden sung . . . . now sing Recover'd Paradise to all mankind.

"Thou Spirit who ledst this glorious Eremite . . . . inspire, As thou are wont, my prompted Song else mute."

Aside, however, from the literary introduction, statement of proposition, and invocation, the classical epic has little influence

upon the structure of Paradise Regained. Its model is not the *Aeneid* but the *Book of Job*.

XI.

For nearly a third of a century before the publication of *Paradise Regained* Milton had in mind to write a brief epic on the model of Job. In considering the types of literature that "the mind at home, in the spacious circuits of her musing, hath liberty to propose to herself" he wrote of "that epic form whereof the two poems of Homer and those other two of Virgil and Tasso are a diffuse, and the *book of Job* a brief model."[1] In *Paradise Lost* he fulfilled the first plan; in *Paradise Regained,* the second.

That the *Book of Job* was vividly in the author's mind at the time he was composing *Paradise Regained* is evidenced by the number of allusions to Job made in the poem. These allusions are more than figures of adornment. A parallel of many details is drawn between the trial of Job and that of Christ. Milton clearly takes the Temptation of Jesus to be in many respects a repetition in form of that of Job. From these preliminary considerations there can be no doubt that Milton thought of the *Book of Job* as his model. Let us see how well he succeeded in following his model.

1. In *length* the poems are almost exactly equal.

2. The *theme* is the same for both poems: the attempt of Satan upon the virtue of a servant of God whom the Father has praised.

3. There is a parallelism of *characters.* There are two chief characters in each poem. Of these one is the same person in both dramas; and in the two he plays the same role. The second character in each poem, while not the same in identity, plays the same role; and so far as is relevant to the action he has the same character—a personage of well-known piety subjected to all the trials of virtue of which the Adversary is master.

4. The *settings* are strongly parallel. The ash heap to which Job is banished from the city has as counterpart the wilderness

1 Reason of Church Government.

far removed from men. These are the battlefields of the two contests.

For each poem there are superterrestrial scenes from celestial beings in council. In each the battle on earth has been projected in heavenly councils. And the celestials take all interest in the issue of the battle waged below.

In each a great storm comes near the end of the action serving to introduce the catastrophe.

5. The two *plots* have much in parallel. The Father pronounces strong approval upon the virtue of his servant. Satan, hearing the approval, determines to give it the lie. He believes every man has his price. He is given freedom to deal with God's servant as he will, except that in his persecution he may go no farther than the limit of his permission. The Father, knowing the virtue of his servant, is secure as to the issue.

In each a first brief attempt of Satan fails; and a new celestial council meets in which the failure is discussed and a severer trial projected.

The chief trial of both narratives covers the longer central part of the poem and is conducted by means of a dialogue. True, while in the second Satan debates in person, but Job's three friends in the first, the friends are tools, though they know it not, of the unseen enemy.

The trials in both poems move by stages and increase in intensity.

6. As a minor detail both servants are assailed with terrible dreams. As another, the opposition in the debate seems to be more interested in the servant's religious faithfulness or mission than he himself, and is rebuked by the protagonist as falsely partisan.

In each the Adversary exhausts his battery of weapons, and in defeat turns to the weapons of blind rage. In *Job* the defeated friends conclude by making bold charges of terrible crime, while in Milton's epic Satan turns to physical violence.

When the servant, resisting every solicitation, overcomes whatever the Adversary's cruel malice can invent, the trials come to a sudden end.

The victor after the successful issue of his trial is comforted with the comfort of God. In the Old Testament epic Jehovah appears to Job in the whirlwind, and restores him to double his former prosperity, with new children, including Jemimah, the fairest of the daughters of the East. In *Paradise Regained* angels come and minister to Christ.

Both narratives have a quiet ending, concluding with the setting with which they opened.

7. The *style* of the two bears comparison. *Paradise Regained* is written in blank verse, the stateliest of English verse forms. *Job,* except for the narrative links, is written in the stateliest of Hebrew meters—that in which the lines are characterized by synonymous parallelism, ordinarily with two lines in parallel, but often with an elaborate verse paragraph of many synonymous lines.

In one quality the style is strikingly different. The English poem has few figures to adorn it, while Job is the poem of all the world most ornate with many and vigorous figures.

8. In the two the *central action* is alike—in that it consists of no outward action at all. It is a mere debate—a debate, however, that is the register of an intense inner action. This gives Genung his title for Job of "The Epic of the Inner Life."

9. In both *a great issue,* the supreme issue of heaven and earth, is at stake—the fate of man. The outcome will determine whether man is capable of righteousness or not. If Job, the world's most righteous man, goes down before the Powers of Evil, then no man can stand. In Job not an individual, but all mankind, was on trial. Likewise with Milton's poem: if Christ should yield, Evil is stronger than Good, and God's hope of redeeming man is lost. If Christ overcomes, he wins for all mankind.

10. In one point the two epics differ radically. We have seen that the temptation of Jesus was objective and, hence, seemingly unreal. Job's struggle, on the other hand, is subjective, inward, psychological. He is not an abstraction, but a man—a very real man. He wrestles with all his powers, and sounds the depths of despair about himself in his sense of the

alienation of God. He suffers intensely at the thought that God has gone wrong, and has become his unjust and cruel enemy, and that the order of the moral universe has turned into chaos. Job goes to the bottom of mental wretchedness, and, spiritual Prometheus that he is, works his way back to faith—to a faith far richer than he possessed before, a faith so great that he can say, "I had heard of thee with the hearing of the ear, but now mine eye seeth thee."

The Historic Witness of the Baptists.

By the Rev. J. H. Rushbrooke, M.A., D.D., General Secretary Baptist World Alliance.

An Address to the General Assembly of the Baptist Union of Australia.

The Gospel in Personal Experience. In the year 1926 there was held in Budapest the capital of Hungary, one of a series of Regional Conferences. During our stay in the city, a few of us were guests of Mrs. Udvarnoki, wife of the president of the Preachers School. As we took leave, we naturally thanked our hostess for her gracious hospitality. She burst into tears, and protested that she needed no thanks from fellow-Baptists: it was a privilege and joy to serve them, for she owed everything to Baptists. Then she told us a story that stirred us to the depths. As a girl in that great city, she had been taught something of the New Testament; it was explained to the pupils as a part of the school curriculum. But she also read it for herself, and she found it very hard to reconcile what she read with the explanations that were given in the school. In the New Testament she discovered that the first Christians had a vivid sense of their personal relation to the Lord Jesus Christ; they shared a joyous transforming experience and were conscious of the very power of God in their lives. They felt themselves brothers and sisters to one another, and they constantly bore testimony to the Gospel to which they owed all. She said: "I did not know any Christians like that, but determined that I would try to be one even if there were no others in the world." A few years passed, and this young girl heard that a Christian of that kind had appeared in the city. He was Heinrich Meyer, the pioneer Baptist of Hungary. She sought him out, and was among the first whom he baptized.

In that description by one still living, there stands revealed the open secret, the source and fount, of our distinctive Baptist witness. It would be easy to parallel it in other countries—to

tell for example of Voronin, the first Russian member of our fellowship, whose Baptist convictions were formed from the reading of the New Testament before he knew that there was any one else in the world who thought and felt as he did. An inward experience, arising from a direct response to the Gospel, or rather to the Lord Christ whom the Gospel presents, a fresh vivid realization of personal relationship to Him: and utter dependence on Him: that is the root of our historic witness, and every specific principle by which we stand is but an explication and application of that primary fact.

Baptist testimony older than our denominational history. The testimony we bear is therefore far older than our denominational history. In a definite sense Baptists may and do claim to be primitive Christians. The claim is valid though the name had not yet been invented, the Christian communities of New Testament days were simply and truly Baptist. That is why the New Testament is still the most potent influence in the creation of churches of our faith and order. Furthermore, we recognize that although error and corruption arose at a very early period, although a false interpretation of original sin, and the influence of pagan ideas which were magical rather than religious led to infant baptism, bringing multitudes into the church who had no Christian experience; although sacerdotalism and State establishment set aside the Crown rights of the Redeemer, the Evangel was never utterly suppressed. The simplicities of the Gospel were reaffirmed from time to time. Some groups of witnesses were labelled heretic by the secularized church, and cast forth; others it nullified by patronizing and subverting them. In many sporadic reformers and groups we discern particular elements of our testimony. Read that very able book by a great writer of Church history, our own Professor A. H. Newman, "The History of Antipœdobaptism," and you will find many teachers worthy of admiration and approval. Especially do we feel ourselves near to certain of the great Anabaptists of the Reformation period; a man such as Hubmaier is bone of our bone and flesh of our flesh, a pioneer whose name is to be held in everlasting remembrance. Nevertheless it is vain to attempt

to trace an unbroken strand of testimony to Baptist—I would prefer to say to New Testament—truth through all the centuries. The historic witness to which I confine myself tonight is that which marks our communities during their continuous existence of just over three hundred years.

In the first place, let us acknowledge with entire frankness and heartfelt joy, that *our witness includes very much that is the common property of Evangelical Christians.* We might also affirm that we have much in common with the Roman and Eastern Churches, but in the case of these bodies the "traditions of men" have gravely obscured the Gospel: sacramentarian and sacerdotal elements are so conspicuous that in effect they are equalized with faith and in the popular mind even take precedence of faith. Ecclesiastiael tradition is made the governing factor in the interpretation of the Scriptures, which simply means that they are often explained away. There are notable Christians in these great churches whom I hold in honour; yet I cannot escape the feeling that between the evangelical-ethical view of Christianity and the sacerdotal-sacramentarian there is a gulf both wide and deep. They sometimes seem to represent not merely two different interpretations of one religion, but two differing religions. That is why in expounding the Baptist witness I stress our agreement with Protestants. I ventured in a presidential address to the Baptist Union of Great Britain and Ireland to describe our people as "Protestant of the Protestants". We have taken up Luther's doctrine of "justification by faith," and cleared it of accretions that the great Reformer permitted to remain; we have adopted his teaching of "the freedom of a Christian man," and asserted it not only against Papacy and priesthood, but against princes and States, whose support and alliance Lutheranism and Calvinistic Presbyterianism have so often sought and accepted. We have accorded "the common man" a place in the church that answers to his status before God. We glory in "the right of private judgment" properly understood. In other words we are Protestants who strive to be consistent; to us God in Christ deals directly with the human soul: no secular or ecclesiastical organization may interpose its authority.

I.

A regenerate Church the primary doctrine of Baptists. Now the best way to set out our historic witness is to follow the line of history itself. The name which stands at the opening of the continuous Baptist story is doubly significant. It is John Smyth: that it is spelled with a "y" is of no consequence. John Smyth is the most democratic name you can well imagine, and the most completely English; how apt it is in both respects we shall see as we pass on. We are labelled "Baptists", and some imagine that our message is simply a word about a rite; but history refutes this shallow view. The question with which John Smyth concerned himself, and tried to answer was not one about an external observance: it was this: Who are rightfully members of a church? See how much deeper he goes than those who debate today questions of ministry and ordination and so forth, as if these were the vital matters. Smyth had come to the conclusion that it was utterly wrong to regard the whole body of residents of a parish as constituting a true church membership: many of them had no experience of the grace of God. So already in England he became the minister of a Separatist congregation at Gainsborough. He was not yet a Baptist, but he had grasped the idea that a voluntary union of believers constitutes a church: State authority or ecclestiastical cannot make it. The individual believer, not the institution, is primary. This is how one of Smyth's congregation described its basis: "As the Lord's free people, they joined themselves by a covenant of the Lord into a church estate, in the fellowship of the Gospel, to walk in all His ways, made known or to be made known unto them."* No dogmatic finality about that: but how simply it expresses the idea of the Holy Spirit guiding believing men into truth! The man with a closed mind, who imagines that he has the last word of truth, is certainly no successor of John Smyth! Soon this man and his people found that the England of James I had no room for them, and they migrated to Holland. There for the first time discussion arose regarding

* See W. T. Whitley: "A History of British Baptists" p. 20.

baptism, and Smyth's mind was cleared: If the true church consists of believers only, it is illogical and absurd to baptize infants. Appeal was made to the Scriptures, and it was found that the custom was without warrant in the teaching or practice of the primitive church. I do not propose tonight to discuss in detail the question of baptism: that forms part of another address for which you asked me. What concerns us now is this: in the minds of the men who re-examined the New Testament, and as a result started in 1609 the Baptist revival the basic issue was not a rite. Their fundamental witness was that the members of the visible church consist only of those who are consciously disciples of Jesus Christ. Apart from faith, no church membership. Apart from faith, no value in any rite. They laid no false stress even on believers' baptism, but were ready to say with Paul and in the same sense: "Christ sent me not to baptize but to preach the Gospel." If I wished to set forth our doctrine of the church the nineteenth Anglican article would serve the purpose:

> "The visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly ministered according to Christ's ordinance in all these things that of necessity are requisite to the same."

"A congregation of faithful men": we lay the stress there. And the faithful men are privileged to confess their Lord in baptism.

II.

The stress on religious freedom. But now let us pass to a note which is characteristic of our witness in history—the stress on *religious freedom.* It springs out of the fundamental experience of a direct relationship to Jesus Christ as the one Lord. It is the priceless glory of Baptists that they are pioneers in the advocacy of liberty of conscience, and this note is sounded from the very outset. "Until Smyth" says one historian, Dr. Whitley, "no Englishman seems to have discerned more than that the

Church of Christ must be free from any constraint by the State." Even the Puritan Separatists who resented pressure upon themselves were content that the secular authority should be invoked on behalf of the Truth as they saw it; and, as all the world knows, when later they had crossed to America and founded colonies they enforced conformity by law and persecuted even to death such people as the Quakers. But listen to John Smyth: "The magistrate is not by virtue of his office to meddle with religion or matters of conscience, to force and compel men to this or that form of religion, or doctrine, but to leave Christian religion free, to every man's conscience . . . . for Christ only is the King and lawgiver of the Church and conscience." That is a trumpet blast that resounds down the centuries. You hear it again and again in the early years. Thomas Helwys, back from Holland to face danger and imprisonment in England, boldly demands freedom of King James: "Christ will have no man's life touched for His cause . . . . Then let not our lord the King suffer his sword . . . . to be used . . . . to keep in obedience the people of God and the King to the laws, statutes and ordinances of Christ . . . . the sword of whose Kingdom is spiritual." From obscure meeting-places, from the dingy Newgate prison, that plea was issued. Helwys sent one of his books to the King with an inscription in his own hand: "The King is a mortal man and not God, therefore hath no power over the immortal souls of his subjects to make laws and ordinances for them, and to set spiritual lords over them." By way of answer be was clapped into jail. Leonard Busher addresses Parliament: "by fire and sword" (no mere rhetoric: remember that heretics were still burned in England under James I) "to constrain princes and people to receive that one true religion of the Gospel, is wholly against the mind and merciful law of Christ, dangerous both to King and State, a means to decrease the Kingdom of Christ, and a means to increase the Kingdom of antichrist." What wonder that under the Stuarts with their doctrine of the Divine right of Kings these Baptists were persecuted! But their opportunity came: the Stuart tyranny provoked the Civil War, Parliament against King. The

King is winning, and Oliver Cromwell tells the reason. The parliamentary troops, he says, are decayed serving men, tapsters and what not: how are such base fellows to contend against gentlemen governed by the spirit of loyalty and honour? Oliver knows the way of victory: he will seek out men of conviction, religious men, plain people who know what they fight for and love what they know. He can find them, and they include many of the despised Baptists. These he recruits and trusts; and his Ironsides sweep to victory. Yes, those who stand for liberty in religion are the men to defend liberty in the State: and from the days of Oliver our people have played their part in the shaping of Britain. And overseas, what is the story? Was not a Baptist, Roger Williams, a pioneer in the new world when he founded the colony of Rhode Island as the first State on earth to rest upon a basis of absolute religious liberty? In the Capitol at Washington his bust is seen today and beneath it his favorite word "soul-liberty." Was it not the Baptists of Virginia who secured the first amendment to the American constitution, providing that no church should ever in that great Republic enjoy any position of State privilege? (Whatever may happen to the Eighteenth Amendment, that First Amendment stands sure.) Religious freedom: Yes, it is a dominant note of our witness, and we have not been unfaithful to it. Great John Clifford in our own time embodied that ideal, and it will inspire men until the last vestige of State persecution or State patronage has vanished from the world. Everywhere we stand for that: in Argentina I have met that magnificent old man, still living,* the Rev. Paul Besson, whom the country knows as "Don Pablo"—the Baptist whose courage and daring roused the nation to end the Roman Catholic tyranny over the conscience. In Rumania I have talked with those whose courage and patience have already won many a victory, and I think today of the brothers and sisters whose endurance in the hardest fight of all time shall yet win in Soviet Russia freedom to preach and live for the Lord Christ.

Let us never lower the flag of freedom, but brothers and sis-

* Died since this address was delivered.—Ed.

ters, let us guard the purity of the idea. I never wrote to a persecuting government or spoke to a minister of State on behalf of Baptist liberty without adding this: that we seek no privilege; our position is that religious freedom is a common human right which we claim no less for others than for ourselves. Never ought we to forget that what we claim as Christian men is nothing merely negative: it is liberty *from* but also liberty *for*. Only the free life is the complete life. We are quite ready to declare the faith that is in us, the "things commonly believed among us"; but we refuse to subscribe to any creed of human formulation as final—our minds must be open to all the light which the Living Spirit of the Lord Jesus Christ may yet bestow. No man was ever to enter into the Kingdom of God and leave his head outside. The feeble will, the dull heart, the closed mind, are all alike signs of imperfect consecration. We claim freedom that we may act and feel and think as servants of Christ.

"The Lord hath yet more light and truth
To break forth from His Word."

III.

The Missionary Duty. Turn to another expression in history of our basic principle. Out of our personal relation to the Lord Christ issues our demand for liberty: from the same source flows our *recognition of the missionary obligation.* All that we have received of Christ makes us debtors to our fellows. What He is to us we know He deserves to be and can be to all men. We hear from Him the Great Commission "Go ye into all the world . . . make disciples . . baptize . . teach." Experience and scripture are in perfect accord with one another. Amazing indeed is the evidence which our history furnishes that the simplicities of the Gospel are the truly catholic message, meeting the needs of all men. I said a few minutes ago that the name of John Smyth which stands at the beginning of our continuous history is doubly significant; it aptly symbolises a movement which sees the Church as a Christian democracy and dares to trust the common man; and it is the most English of all names. "Why stress its English character"? you may ask. Do you realize

this—that our Baptist story falls into two well-marked sections? The first covers the seventeenth and almost the whole of the eighteenth century, and during that time the Baptist movement is practically limited to the English-speaking world of Britain and North America. Indeed, the claim is justified that the most distinctive expression of the English mind in religion is the Baptist. If you were asked to name the one man who today typifies English religion over all the world, you would cite no Archbishop or bishop. Beyond doubt or question, the outstanding name is our John Bunyan. Yet if the movement had remained merely British, it would not be human but sectional, not catholic but sectarian. But there is a second period covering the nineteenth and twentieth centuries: and at the beginning of this second period stand the names of great missionaries—a Carey and a Judson. The missionory note, clearly sounded in the New Testament, implicit in our witness from the first, becomes explicit in our practice, and our people are pioneers in world-evangelization. It is my privilege during this assembly to tell in another address of the marvels of their achievement. But see what it means. According to some of our critics, we represent a standpoint that is out-of-date, natural perhaps is the seventeenth century, but an anachronism in the twentieth. Our missionary achievement is the answer. The New Testament message we bring has gained acceptance in all parts of the earth not in the seventeenth but in the nineteenth and twentieth centuries. It has won its way in our own time in South America where Romanism had long enslaved the minds of men, in Russia where ancient superstition had strangled the Gospel, among educated Swedes in Scandinavia, among simple Karens in Burma. Let no one tell us it is a sectarian word: it is seen by the very fact of its acceptance to be human, it meets the needs of all men: that is to say, it is in the true sense catholic.

IV.

"One, Holy, Catholic, Apostolic." The missionary note of our message leads me to the final section of this address. I make the bold claim—and we may assert it without presumption—that

the ideal Church of Christ finds its worthy expression in our polity based upon the New Testament and upon personal experience. The notes of the true Church have been described as four: it is one, holy, catholic, and apostolic. Be it so: we accept such tests and claim for ourselves all these notes in a richer sense than the Roman apologist gives to them. *One*: the Roman Church claims to possess unity, and it certainly has oneness in organization heading up in a Pope. But is that legal, mechanical, external, compulsory unity, secured by the excommunication of great bodies of Christians, what Jesus desired? Is it not rather the thing He condemned? "Master we saw one casting out devils in Thy name, and we forbade him because he followeth not us." "Forbid him not!" An exclusive organization is not our Lord's ideal. Listen to this great prayer "that they may all be one as Thou Father art in Me and I in Thee, that they may be one in us." That is a spiritual, inward, free unity. But, say our critics, it must be visible, does He not add "that the world may believe"? Yes, He does: and surely what will impress the world is not a rigid system based on a hierarchy making a claim which the Apostle Paul repudiated, to have dominion over our faith; a true spiritual impression is made when as in our Baptist World Alliance millions of believers in all continents, come together in entire freedom to manifest their unity in Jesus Christ. We are one, and in our oneness we unchurch none: we belong to one another and are brothers of all that love our Lord in sincerity. Holy: tell me how may a Church make such a claim? Holiness is not a quality of things or of institutions: it is a quality of *persons*. Can a church claim to be holy that includes in its membership those baptized in infancy but unconverted? Imperfect we are: before God none dare claim to be faultless, but we have not betrayed the New Testament ideal; and with all our weakness we proclaim that the society of believers, linked in personal faith, to which alone the predicate of believers truly belongs. *Catholic*: how can a body be universal which has added to the Gospel terms of salvation and fellowship a priestly caste which the New Testament never knew, and is deeply divided over questions of orders and of the validity of sacraments? Every human addition to the essential

and simple message of the New Testament, from the imposition of creeds to the dogma of Papal infallibility, has made the so-called Catholic church narrower, less human, less universal. Its message is not for all: it censors the utterance of the Holy Spirit Himself unless He speak in terms approved by the hierarchy. "The grace of God hath appeared bringing salvation unto all men." "God so loved the world that He gave His only begotten Son that whosoever believeth may in Him have eternal life." Add human conditions as Catholicism does and the label of "Catholic" is false. Make salvation dependent on the rites of a church or on membership in it: you limit the Gospel and destroy its world-wide range. They who hold to the word of the Lord and they alone have true catholicity. *Apostolic*: by a fictitious doctrine of a succession which cannot be traced, and would be spiritually valueless if it could? We care nothing for these ecclesiastical theories. The Church of Rome claims to rest on Peter: indeed it sets him in the position of the first Pope; strange that Peter himself was quite unconscious of it! Listen to him: "The elders among you I exhort, who am a fellow-elder . . . Tend the flock of God . . . not of constraint . . .neither as lording it over the charge allotted to you." Curiously like a rebuke of a ruling priesthood and especially of a Papacy! The true apostolic succession is in apostolic life and testimony: that ought to mark every Baptist Church, and does when we are true to our heritage.

Brothers, we thank God for His grace granted to us. We reverently and gladly acknowledge that grace in others of whatever name. We humbly acknowledge before our Lord our failures and our sins; but there has been entrusted to us a distinctive witness and ministry. We cherish that historic witness, and we seek to be workmen of God that need not be ashamed, servants of the Kingdom of righteousness and peace and joy in the Holy Spirit. We would enthrone the Christ the Lord of our lives in the free obedience and love of all men, and would see every relation of human life—personal relations and civic, national and international—brought into subjection to Him who is Lord of lords and King of kings. "In none other is there salvotion," for man the individual, for society, for the world.

The Minister's Secret Service.

Arthur Stevens Phelps, Berkeley, California.

On a day coach, as I recall the story read casually a number of years ago, sat a foreigner, a Japanese young man. The ride was long, he did not know the language of his neighbors on the other seats, he was lonesome—but absorbed. In his hand was a little book, on whose columns his eyes would become fixed for a moment, and then closed, and back again. His seatmate, by such means of communication as is always possible to a sympathetic nature, learned that his neighbor was a Christian convert. The little book was a list of "prospects" whose names he had personally obtained in various ways and to whose capture he was devoting his whole being. It was a prayer-list. The little Nipponese was an agent of the government of Heaven, a detective with wireless equipment so perfected for his purpose that no defense or distant hiding place could escape the keen eyes of his heart. We read about the new speed records that are being made on the track and in the air. But this man's humble prayers could command a speed that would surpass the aurora borealis flash. To prayer, there are no spatio-temporal limits. It can find a miner in the depths of his tunnel; the explorer at the poles; the sailor in mid-sea; the taxi-driver; the aeronaut. The Japanese had twelve hundred names on his secret service list.

This little incident has had an enormous influence in my life. Every morning and evening Father and I hold a family conference on my list. A pleasant thing in the Secret Service is that you seldom know of the effects, except such as you can guess at. How that list grows! Asking in a prayer meeting whether any one present would like his or her name entered upon it; reading in the morning paper about some one that has landed in jail or in the hospital; meeting a man at a filling station; and there are your personal enemies. Such an exercise is an effective wall-leveler, if you know how to go at it. We build our partitions so high that our petitions cannot climb over

them. Any spot is a good place to pray. Look where Jonah prayed from!

In the main, I enter on my list only actual acquaintances; though persons who are known by sight are sometimes added, like the players in the local professional baseball team, and the police. Though you may sometimes need information, there is no danger of calling the wrong number. There is such a thing as secret friendship. I heard the late A. T. Pierson say, "The shortest way to your neighbor's heart is by way of the Throne." That way may be traveled by the humblest of us. Your money is as good in God's bank as anybody's. The deaf, the blind, the prisoner, the pauper, can render the most valuable service in the world to persons of every rank and tongue. The language of heaven is easier to master than volapuk, though it takes more out of you. Wouldn't you like to know that Helen Keller, blind, deaf and "dumb", was on her knees in your behalf? I learned of a man who became physically incapacitated just as a series of revival meetings began for which he had labored night and day. He was in despair—suddenly the thought came: "I can pray, on my sick-bed!" He made a list. As fast as they came out for Christ, he checked their names. Whether anybody else had any success or not, I never heard. His list was all crossed off. If, as physicians now tell us, the diseases of middle life are contracted in the twenties, so may the habit of prayer be. But prayer is greedy: it must have whereon to satisfy its growing appetite.

The number of those for whom we may pray is legion, as many they are as the demons within Mark's paranoiac. Our near relatives head the list, a "relativity" more important to cosmic progress than that of Einstein. Then follow friends and neighbors. The Birthday Book will give opportuneness to each day's praying, and may be clinched by sending a few lines on a motto-card: "I want you to know that you were specially 'remembered' this morning at our family worship"—an attention particularly welcome to those far from home, as I have learned. Each person has his number in the list. The round numbers, no. 50 and 100, etc., are marked by groups—your church, its

organizations and departments, your daily paper, popular magazines, your Christian periodicals, the two Y's, Boy and Girl Scouts, graded school, college and post-graduate schools, W. C. T. U., Salvation Army. Among the names of those you have met here and yonder it will be a heartening thing to bring to the "throne of grace" whole groups (one country a day): paupers, the insane, the unemployed, bandits and kidnapers, the worthy poor, missionaries of other Christian creeds, bootleggers, Sunday workers (police, druggists, trolley men, newsies, milkmen, hotel clerks) who cannot get to church, prisoners, invalids, nurses, Persians and Turks, government officials, denominational secretaries, coolies, colporters, stenographers, pastors, students undecided on career, those to be hanged this year, honeymooners, drunkards, husbands and wives, the newly born, Indians, the rich, miners, the discouraged, the aged, high school pupils, those entering a new business, doubters, lawyers, doctors, persons lost or missing, those meditating suicide, authors, widows and widowers, prostitutes, gamblers, opium users, orphans, the adopted, the United States Cabinet, the lonely (lighthouse-keepers, cow-punchers, the aged and unmarried), ambassadors, dentists, actors, singers, reporters, editors, postmen, telegraphers, ticket agents, messenger boys, atheists, artists, musicians, waiters, bankers, undertakers, millionaires, college presidents, dressmakers and beautifiers, bootblacks, street-sweepers, fishermen, the bereaved and bed-ridden. And plenty more. Fewer prayers are offered for the very rich than for those of any other stratum. I pick two fruits off this payer tree every morning and two every evening.

Prayer ought to create a disturbance. It is of course important that there should be no dead stuff on the list of prospects,—I mean physically dead. As for the Valley of Dry Bones, no other soil yields such a "stand." A friend of mine, who was settled on his lees as far as church attendance was concerned, one day began coming back. With awe in his voice, he said: "Some one has been praying for me: I can feel it!" Undoubtedly, when there are many names in a locality where the asker once lived, he will do well to mail his list to a friend there,

and get him to scratch out those that have died. Among the names of those who were formerly members or attendants of your church, some are now names only; some fallen away; some shine like the stars. A good many years ago, I heard some one enlarge on Jesus' command to pray for your enemies, by saying that you can pray all the meanness out of your heart, if you will ask the Lord that the one you hate should have more than you have of life's blessings, joy, success, influence, power. It has sweetened the waters of Mara more than once for me. Psychologists have made considerable study of silent forces lately. Here is yours. Those who must say, like Absalom: "I have no son to keep my name in remembrance," are no longer left out, as men that nobody knows. You are building, as it were, a Hall of Fame. If there are, on your list of Requests for prayer some that are unknown to you by name, they may, perhaps, be indicated a "————?". As an illustration of such, I shall take the liberty of quoting a letter from one that will not see this article:

> "Dear Sir:— Pardon me for writing this letter, but I am not a Christian and it is my most earnest desire to become one. I have been told by professing Christians to wait, and when God was ready for me he would call me. And by others that if I believe in God and believe that Christ died for our sins, I was saved. But somehow I feel as though I ought to do more than believe. I have been told to pray, and my prayers return to me.
>
> Now, Mr. Phelps, I want you to pray for me and plead with God that I may be saved as you Christians seem so happy and contented.
>
> Hoping you will do me this favor, I am
>
> Your sinner Friend."

Having begun to enter names in our prayer catalogues, the next question to be settled, in the Secret Service, is "What shall I ask for, for these folk?" It is evident that there must be objects, as well as subjects, of prayer. The thing a Christian wants most for others is, of course, that they shall be the de-

voted children of God, through church membership and some form of practical usefulness. When a conversion occurs, it should be indicated, say by an X after the name. Then the slant of each life must be studied, so as to pray for what will best round him out, in thought and deed. Pray that he may be no niggard with his income and that if he is generous, he may make money. If he be "grouchy", pray that he may be loyal to pastor and friends, and be easy to live with at home. If he joins the church, pray that he may start family worship, ask the blessing at meals, back missions and the Sunday night service. Bear down on gossiping; stinginess; impurity of thought; tongue and act; trickery in business; over-self-consciousness; cowardice; bad temper; wrong companionships; a critical spirit: ask for him a sympathetic heart; tenderness toward wife and children; neatness; sound and sweet sleep; thrift; self-control—and add a few sentences for yourself! Are there not "bulls" and "bears" in the prayer-market?

The Secret Service—which should be kept secret—has advantages beside those that lie on the surface. It is easy enough to know why it is to be secret. My mother one night asked the Lord to forgive me for being a bad boy, that day. And when she finished, I said: "What a foolish prayer that was!" Praying at people doesn't work. The Prayer List is perhaps worth most to the one that prays. I believe it was Matthew Henry who said that prayer is like a boathook: it draws the boat to the wharf, not the wharf to the boat. It does both; and the famous commentator was not so orthodox as usual in taking the view, held by some, that we can accomplish more in prayer than God can. What is your concept of God? Personally, I do not find the scientific difficulties that many do about God's ability to do things for us.

As sunlight going through a glass warms the glass, so prayer uplifts the heart life of the petitioner. It creates an interest in others than ourselves. If you were born in New England, or through any other misfortune are one of the "buttoned-up" people, it will open your nature surprisingly, and aid in obeying the Biblical injunction to salute your friends by name. To

escape introversion, culitvate human interest by prayer. One reason why we forget names, is because we do not keep their bearers in mind. I have often wished, haven't you? that the practical custom prevailing in heaven of putting every man's name on his forehead might be adopted here with us. If we ask a man to spell his name, it turns out to be Smith or Brown. Even calling him John is not always safe. Prayer helps to cure that sort of disease. Praying for individuals by name, as Paul did, will assure that their names will not be quite blotted out from under heaven. In a storm at sea, my mother said to a noble Scot: "We must pray"; to which he replied: "I've been at it!" The more we keep "at it" the greater is our prospect for those for whom we pray, and the less liable porportionately are we to commit the sin of Matt. 5:22. This service is ahead of Humanism in its capacity for cultivating an interest in your fellow-creatures. If some casualty has cut you off from close bodily association with them, what a solace for loneliness it is to bring them and their affairs to the Lord! You feel, somehow, actually nearer to the secret chambers of their inner life than when you met. Not the least considerable of the benefits of hidden prayer is the training it gives you in analysing character and temperament.

One of the charms of the Secret Service is the memories that it awakens. Again and again have I said to my wife: "You know Mr. Blank, whom we were talking about last night? Well, here is his name, the next one on my Prayer List!" It gives one a feeling of awe, as if God had arranged it that way on purpose. I have hosts of persons on that list with whom I have traveled at sea or in far distant lands. A thousand joysome associations flash up. Here's a dentist who, with his family and without his forceps, occupied the next chairs on the Colombia's deck through the Canal; a London attorney who told me on our way north from New Zealand that he wished England would adopt prohibition; a minister whom I have met in Oregon, and then at his table in Fallon, Nevada; a young student in my congregation who 'phoned goodbye when he sailed from San Francisco and happened to sit next to me in New York at a Yankee bali-

game; a woman who had been dropped from our church in Denver;—oh, I ought not to have begun to name such contacts: there are too many of them.

Neither need I adduce any more reasons for keeping my little bedside book. Those priceless names—they all soon become such—are Vol. 1 of the Book of Life. And who knows but that perhaps the Recording Angel up there is even now copying some of those twenty-six hundred nineteen (to-day's number) in his Index Celestial, among those that are coming from the north and the south and the east and the west, their robes washed white in the blood of the Lamb, to fill vacant chairs in the family circle in that land that is fairer than day? And so,

"I like to feel in all the work
Thou hast for me to do,
That I, by lifting hands of prayer,
May help thee, too."

Correspondence Courses.

By Professor J. McKee Adams, Director.

In view of the increasing demand for graduates, pastors, and other students of the Scriptures for directed reading courses on Biblical subjects, and in view of the splendid opportunity to promote learning in the several departments of theological education, the Faculty of the Seminary proposes a definite plan of study which is designed to meet this demand and opportunity and which should prove of great value. It is generally recognized that in the field of theological education it is quite impossible for the busy pastor to keep abreast of all developments, to read all of the books bearing on various aspects of preaching and practice, or on sermon building and church administration, and that he is entitled to specialized assistance on the part of those whose interests and studies make available the best contributions in any particular field of study. Concretely, the modern pastor must peruse a mass of material, both good and bad, in order to attain mastery in the ministry. The proccess is slow and tedious, however, and is likewise expensive. On the other hand, with expert help at the preacher's disposal both time and money can be saved. To accomplish these ends and to be of the maximum assistance to a great host of students now on the field, the Seminary offers through its Correspondence Department the following types of work:

Introductory Courses.

Work contemplated under this head includes directed reading introducing courses of the several departments of Seminary instruction. These studies will be confined necessarily to that which is preliminary and elementary. The practical advantage in a course of this nature is to familiarize the student with elementary matters in a selected branch of study and to prepare him for specialized inquiry. Those who do not anticipate Seminary training will find here more advanced work than that offered in conventional study courses by the Sunday School

Board, but not as advanced as that given in Seminary classes. Students who subsequently follow up their work in Seminary residence will have been prepared to obtain the highest benefits in their theological courses. The Faculty attaches the greatest importance to this type of work and encourages pastors, teachers, prospective students, and Christian workers to avail themselves of the advantages offered. The number of courses which may be followed concurrently is not prescribed. It is thought that two courses would be quite sufficient for the most effective study, but this would be determined necessarily by the student's time and preparation.

Advanced Reading Courses.

Studies offered under this classification are designed primarily for graduates of theological institutions, though other students of special interests will derive great benefit from systematic reading and directed investigation in particular departments of study. It is clear that work of this type will revolve around a major topic of study. Included in the general field of interest will be the assignment of problems for investigation, questions to be answered, and a guide for definite reading. There will also be provided a brief annotated book list indicating sources for reports which are to be written by the student and forwarded to the Director of Correspondence. All book lists relating to work outlined and problems to be investigated are prepared by professors in their respective departments, thus assuring expert help in the study of the most profitable and discriminating material. Several courses will be offered by departments participating in this extension work, and from these the student may make his own selection. A complete syllabus of studies will be forwarded to every student enrolled. It is agreed that this particular feature of correspondence work is the most urgent. Many graduates will welcome the promise of these new contacts. Attention is also called to the fact that the Correspondence Department proposes to submit at intervals supplementary book lists bearing on subjects elected by stu-

dents enrolled. We believe that there will be a generous response to this aspect of directed study, and that the net result will not only stimulate regular reading habits, but will bring to the preacher a wealth of material which he may use to great profit in the various phases of his ministry.

Regular Correspondence Work.

Courses now offered in the several departments of Seminary instruction will be continued, enlarged and revised. Any phase of this work may be elected by students, pastors, and other Christian workers. Announcement is made, however, that credits on Seminary courses for work done by correspondence are discontinued. Certificates will be given to every student on the completion of prescribed courses of study. Full information regarding all courses will be forwarded promptly on request.

In announcing these important changes in Correspondence Courses we call attention to the fine offer of the Sunday School Board to grant a substantial discount on all books purchased from State Book Stores, and to pay full carriage charges on all books purchased. The assistance of the Board is timely and generous and will be greatly appreciated by all. It is clear that co-operation of this kind will not only promote savings in dollars and cents to the preacher, but will result in a wide distribution of books which ought to be in the hands of the ministry. There is no thought of profit in connection with this work. The Seminary seeks only the helpfulness of an interested Alma Mater desiring to see her sons grow in wisdom, in knowledge, and in usefulness. The small charge made for any of these courses simply defrays the actual expenses incurred in the preparation of material.

All inquiries should be addressed to the Director of Correspondence, Norton Hall.

Expositions.

Professor A. T. Robertson.

Two matters have come to my attention recently which I pass on to readers of *The Review and Expositor*. The first one is one that concerns the atonement and has to do with one of the great passages in the Epistle to the Romans. I give the paper in full and add a few comments of my own at the close.

An Exposition of Romans 3:21-31.

By R. H. Miller, D.D., Teacher of Bible, Manchester College, North Manchester, Ind.

The old system of attempting to achieve righteousness under the law had failed. Whether that law be the dim light that is reflected in nature or the full light of the Mosaic revelation, the result is the same. All are under sin.

But the last word has not been spoken. There is a better way. Paul sees in the past more than mere failure. It has been a preparation for better things to come. In the brief compass of six verses he sets forth this new way of righteousness. Salvation is the free gift of God to be received upon condition of faith in Jesus Christ. All of the fundamental ideas of Paul are here. The remainder of the Roman letter is but the elucidation of what is contained in this brief paragraph.

Righteousness of God (v. 21).

Righteousness in God and in man are of the same kind. There is difference only in degree. We have in part what is perfect in Him. Our thought of Him must arise out of the best we find within ourselves. The righteousness of God is a righteousness which He creates in us. It is not fancied or unreal. It is also a righteousness which He accepts. He is just when He pronounces as righteous those who believe in Jesus.

Being witnessed by the law and the prophets (v. 21).

The witness of the law and the prophets to the righteousness which should be revealed may be understood in two ways.

1. Specific statements in those ancient writings were thought to refer to Christ and the gospel. Paul often uses passages from the Old Testament in this manner (Rom. 1:17; 4:7, 8; 9:25, 26).

2. There is another sense, less arbitrary and more vital, in which this witness may be understood. It is built upon Paul's attitude toward the law. As the moral ideal became more explicit in the law, man's failure to keep it became the more pronounced. In his own life, and in the history of his people, Paul saw parallel lines of development. One was a progressive revelation and knowledge of God's will. The other was man's increasing moral failure. These two ideas, together with Paul's ethical monotheism, make the following conclusion inevitable: all that had gone before was preparatory, the promise of something to come, an arc awaiting completion. God's providence contradicts His character if His only means for man's salvation is a law, the increase of which finds man the more utterly in despair. In the tragedy of his people's history Paul saw the promise of the gospel.

Thus in a very vital and fundamental sense the law and the prophets bear witness to the gospel. If there are isolated texts in the Old Testament which can be understood as predictions of future events, fulfilled in the gospel, I think we have here something of the rational basis underlying them.

The righteousness of God through faith in Jesus Christ (v. 22).

There had been in the course of history successive steps in the manifestation of God to men. One was in nature (Rom. 1:20). Another was the Mosaic law. To both of these man's response had been unsatisfactory. So God manifests Himself through His Son Jesus Christ. Man responds to this approach of God as he had not to any of the former. It awakens faith, inner consent and commitment of one's self to God. God reckons such a man as righteous. It is not a fiction; he is righteous in

the most real sense of the term. Only time and occasion are needed to allow expression to what is the fixed and fundamental change within the man's life. This man is righteous in a truer sense than our hasty and superficial judgments will allow. By what measure shall we judge character? By the observable actions of the day, or by the things one most deeply loves? Surely by the latter. Paul holds that God's judgment of us is based upon what He finds in the heart. "As a man thinketh in his heart so is he."

Every parent has had experience with this principle in his relations with growing children. We have a son who is fourteen years of age. If his father counsels with him and associates with him as though he were a man or at least some years older than he is, the manly qualities with which he responds to the confidence and fellowship are truly amazing. In this simple, human incident we have all the factors involved in Paul's thought of salvation: the incarnation, in the father's approach which expresses his love for the child; the child's response of faith; justification, in the father's regard for the son as more than he is at the moment; propitiation, in the increased intimacy of father and son; redemption in that the boy finds disobedience less alluring and greater pleasure in doing the father's will.

Through the redemption that is in Christ (v. 24).

Men were in bondage to sin (Rom. 1:18—3:20). The entrance of the law made sin abound (Rom. 5:20). "When the law came sin revived and I died" (Rom. 7:9). The entrance of the law actually marked a step in advance in the moral life of Israel. However, in respect to the feeling of those who were most sensitive to its standards, the law served to heighten the sense of sin. This sense of despair in the presence of the law is gone now that Paul knows Christ. When he uses the word *redemption* it is but a symbol, a figure, borrowed from contemporary life, to point to an experience which he has had in his relation to Christ. The old bondage to sin, the more severe because of the presence of the law, is gone. It haunts him no more. Christ has put an end to it. How would any man

describe to his fellows an experience of this sort? Would he not choose from all the range of familiar experience that bit of it which represents the passage from bondage to freedom by the kindness of another and make that the vehicle of his meaning? That is exactly what Paul does. He knows that Jesus is deeply involved in his escape from the old bondage and entrance into the new freedom. It is a redemption in Christ Jesus, indeed.

This passage is robbed of its vital meaning and is made the subject of profitless dispute when questions such as the following are raised. How was the ransom paid? Of what did it consist? To whom was it paid? These questions should not be asked. They arise from the error of taking a figure or symbol, having great significance in its essential application, and seeking significances in relationships and qualities which the author never intended.

Whom God set forth to be a propitiation (v. 25).

The words *redemption* and *propitiation* refer to one and the same experience. Redemption has in view the release from sin. Propitiation has in view restoration into God's fellowship. It does not mean that God has varying attitudes toward men. He has but one, and that one attitude is eternal love. But the life that is in bondage to sin feels that God is an enemy. Here again, in fellowship with Christ, the sense of enmity and estrangement from God vanishes. When Paul calls it *propitiation* he is borrowing from social experience an image by which to describe an inner and spiritual one. It is again the language of symbol which the prosaic literalist never understands.

Through faith, in his blood (v. 25).

Here Christ's utter self-giving is set in closest connection with man's response. The former is to be the measure of the latter. As he freely gave all so must we.

Just and justifier (v. 26).

It had been a long-standing puzzle to the thoughtful Jew how to reconcile God's justice with the experiences of prosperity

and suffering which he observed among men. Paul sees that in the life and death of Jesus the vexing question finally disappears. Up to this point we agree with Paul.

The form in which Paul explains this does not appeal so strongly. Through the past centuries punishments were merited but not always inflicted. This is not consistent with the justice of God. In Christ's suffering the accounts were squared and so God's justice stands vindicated. In view of Paul's training in the Jew's religion this explanation is the one we would expect.

I offer another which, I think, was the heart of Paul's experience, although he formulated it otherwise. So long as God is thought of as a lawgiver and dispenser of rewards, an apparent inequality between goodness and happiness among men confronts us with a very disturbing problem. When God is thought of as Love, who gives Himself even unto death, then the whole problem of suffering takes on a different color. It is no longer a problem. Suffering in our Father's world, where He shares it with us and for us, is not at all the baffling fact it used to be. Christ made this change by giving us a new conception of God. *What* Paul says is true: in the self-giving of Christ the character of God is revealed and vindicated. His explanation of *how* it was done does not appeal so strongly.

The passing over of sins done aforetime (v. 25).

One might, with a certain degree of justification, speak of Christ's work as retroactive. Those living before Christ were saved by what He did. But such a statement is too narrow and arbitrary. Paul is attempting to put into words the greatest fact in all the universe to him. Just as the efficacy of Christ's work transcends the boundaries of race (vv. 22, 23) so does it transcend the limitations of time. Time is no restriction upon the redemptive love of God. One should try to feel the force of the enthusiasm with which Paul announced this. With the background of legalism and nationalism which was his, there must have been something overwhelming in the grandeur of this new conception.

Where then is glorying (v. 27)?

Not to be unmindful of the superior morality of the Jew, it is only truth to say that one of the tendencies inherent in his religion, being a religion of law, was the tendency to pride. The Pharise of Jesus' parable is typical. The words of Romans 2:17-20 were probably familiar boasts by which Jewish pride was expressed. It is not at all surprising that pride should have developed. If God has made certain demands it is only natural that those who have complied with them should find some satisfaction in that fact.

Paul upsets all this. Salvation is a gift; man's part is faith, the commitment of the self to Christ. Paul need not argue that there is no place left for boasting. It is perfectly evident to all that it is ruled out.

God is one and the God of all (vv. 29, 30).

There is one God. He is the God of Gentiles as well as Jews. Therefore, the condition upon which He bestows His gifts must be one that is equally possible to all. Therefore, that condition cannot be some narrow and exclusive national rite like circumcision. The one condition is faith. God could not ask for a response from men more universally possible to men and at the same time more vital and significant than this. One of the last virtues which a life loses in the process of degeneration is the ability to be awakened by kindness, if, indeed, it is ever lost. It follows, therefore, that the righteousness which God gives is available to all men.

We establish the law (v. 31).

Verse 31 recalls verse 21. There he spoke of a righteousness which is revealed apart from the law. He has shown how this righteousness is revealed and how it may be appropriated. Now he suggests the relation which the new system bears to the law. Here he is also very brief. He states rather dogmatically that his position, so far from making the law void, establishes it.

One of the most effective ways to destroy any institution is to misuse it, to give it a wrong emphasis, to claim for it more than the simple truth. This is exactly what many of the Jews of that day were doing with the law. Paul saw that to make central the living, personal relation of man to God in Jesus Christ and then to let the law take secondary place as a guide to the conduct which is inspired by divine fellowship, is to establish the law. It establishes the law because it assigns to it the function for which it is fitted.

The spread of the teachings of the Old Testament, the law and the prophets, during the last two thousand years is a fine historic commentary upon the words of Paul. It has not been the Jew who has established these teachings in the minds of men. It has been the work of the Christian Church. Christ has indeed established the law. Strangely enough, institutions have been destroyed by their most zealous adherents, while they have been served best by those who have been persecuted as traitors against them.

Paraphrase

Now there is a better way to attain the goodness of God. The whole course of Israel's history, as it is traced in the Old Testament, is a preparation and promise of the better way. God gives the goodness which He demands to all who are the devoted friends of Jesus Christ. It is open to everyone without any restriction whatever. Class distinctions fade away in the presence of our universal need. Through His own kindness God deals with us as though we had already achieved good character. As a result of His confidence sin does at once begin to lose its power over us. Such is the power of our new friendship for Jesus Christ. God no longer seems an enemy. He is our friend. Christ showed us the character of God when he gave Himself for us, even unto blood. Our response must be a friendship as utterly self-forgetful and self-giving. No longer may men question the fairness of God in meting out punishment for sin. The account is balanced by what Jesus suffered. Jesus has shown us

the true character of God. God does right when He accepts as good a man whose only claim to goodness is that he loves Jesus with all his heart.

What becomes of religious pride? There is no place left for it at all. And why? Because our standing before God is a gift and not an achievement of our own.

There is only one God. He is the God of all people, Gentiles as well as Jews. Therefore, when He bestows His gifts it will be upon a condition which all men can meet if they will. That condition is personal devotion to Jesus Christ.

Does my insistence upon personal loyalty to Christ set the law aside? Not at all. It assigns the law its proper place and function as a guide to conduct which is inspired by love. It establishes the law."

Editorial Comment.

There is an element of freshness in Professor Miller's paper, but his apparent difference from Paul is due rather from a failure to go on with Paul deeper into the problem of Christ's atoning death. Professor Miller properly recoils from Anselm's theory of Christ's paying ransom to the devil, but one should not hesitate to see the reality of the problem of God who "so loved the world that he gave his only begotten Son that every one who believes on him may not perish but have eternal life" (John 3:16). It was God's love for the lost world that moved the Father to give his Son on the Cross, a love thus harmonized with God's justice, "that he may be just and justify the one with faith in Jesus" (Rom. 3:26). It is the justice of God that calls for punishment for sin and the gift of the Son on the Cross is the expression of the Father's love for the sinner and satisfaction for his own justice. "Redemption" and "propitiation" are both metaphors, of course, for the meaning of the Cross as both love and justice, but they are not to be emptied of real meaning and value. The words here do not stand alone. In II Corinthians 5:21 the fact of Christ's death in our stead is given without either of these words: "Him who knew no sin he

made to be sin on our behalf: that we might become the righteousness of God in him." In Galatians 3:13 we do have the word "redeemed". Christ redeemed us from the curse of the law, having become a curse for us. Here the Greek prepositions throw light on the pictures. In verse 10 we are said to be "under (hupo) a curse". Christ, having become a curse "over (huper) us", "redeemed (exegorasen) us out of (ek) the curse of the law". There is no way to erase substitution from these words without violating every rule of grammatical exegesis. And Jesus himself expressed the same idea in his words about his own mission preserved in Mark 10:45 and Matthew 20:28, "to give his life a ransom (lutron) for (anti) many". Here the preposition *anti* (at the end, over against, in place of) occurs rather than huper (over, in behalf of, in place of), but huper is more common in Greek for the idea of substitution than anti. Deissmann has produced examples from inscriptions of *hilasterios* as an adjective meaning a votive offering as propitiatory gift. That is the idea in Romans 3:25. The idea of substitution clearly belongs to the context of Romans 3:21-31. But we may make a great mistake if we think that this idea exhausts the full meaning of the Lord's death upon the Cross. We may well draw back as Paul did when he contemplated the depth of the wisdom and the knowledge of God as shown in his redemptive grace (Rom. 11:33). There are depths here that we cannot sound with the plummet of our limited understanding. But we gain nothing by denying the depth of God's knowledge and wisdom as shown in his love and his justice. In the end the Father will bring us to likeness to Himself as the goal of his redemptive love and purpose (Rom 8:29f.)

ὃ or ᾧ in Peter 5:21.

The other matter is a query from Rev. J. W. Hodges, of Okemah, Oklahoma:

"I notice that Westcott and Hort say that in I Peter 3:21 ὃ is probably a primitive error for ᾧ. If this is the case, does not ᾧ refer to the antitype of the ark, Jesus Christ? It becomes necessary, if we follow this position, of course, to close one sen-

tence with the word σώζει and to begin the next one with Βάπτισμα. In your judgment, would the original text admit of this?" Aleph, the Aethiopic and the Coptic omit ὅ, while Erasmus on the strength of a few late cursives reads ᾧ. The great mass of the documents read ὅ. Hort here curiously enough seems inclined to follow Erasmus or at least to suggest "a primitive error". But the very difficulty of the passage argues for the genuineness of ὅ which does make sense. The antecedent of ὅ is naturally ὕδατος just before, or, more strictly. διεσώθησαν δι' ὕδατος. Noah was saved by the ark in the water and so, briefly, by the water. This picture leads Peter to think of baptism which as an antitype symbolically saves, that is, pictures the salvation wrought by submission to Christ. Peter at once denies baptismal remission as his idea, "not the putting away of the filth of the flesh, but the appeal of a good conscience to God." There is no real reason for amending the text in I Peter 3:21. The sense is clear enough as it is.

Facing Pastoral Problems.

Case Studies In Solution of Pastoral Problems.

G. S. Dobbins, Th.D.

In the July number of the *Review and Expositor* the writer undertook to present some studies in pastoral diplomacy. It was insisted that "diplomacy" is not to be thought of in this connection as duplicity, deceit, "wire pulling", intrigue; but rather as the exercise of consecrated common sense on the part of the pastor in adjusting strained relations between individuals and groups in his congregation, and in the exercise of foresight to prevent such difficulties from arising. A number of typical situations were briefly described and the promise was made that the actual solutions worked out by the pastor and his church would be presented in the next number of this magazine, with comments upon the procedure. Here are seven of them.

1. *The Transformation of Diotrephes.*

In this case a prominent judge had become the virtual dictator of the church. He virtually selected the new preacher, and dismissed him about every two years. The new pastor faced the situation squarely. He must either join the procession of resigners or change the existing condition.

The pastor recognized that the time had come for a showdown. He did not want to enter into an open fight with the judge. As a matter of fact, he recognized in the judge a man of ability and considerable devotion to the church and the kingdom of God. He wanted to save him if possible, and to put the burden of the needed change upon the church instead of the pastor.

The pastor accordingly made up a careful list of certain representative, progressive men of the congregation whom he quietly invited to his home for a meal. After the meal, he told

them that he wanted to talk with them very frankly concerning the future welfare of the church. He reminded them of the constant procession of pastors, and the harm this had wrought to the church. He said that he had called this representative group together to ask them frankly what the trouble was, and to get their advice as to what he ought to do. He refrained from even hinting that he knew what was the trouble, but asked them as man to man what was the matter. After a bit they got started talking, and soon had the trouble out in the open. In the absence of Judge Blank they opened up freely, while the pastor sat quietly listening, now and then asking a cautious question, or calling on some one else to express himself. Finally he summed up accurately what they had said, and asked for the next step ahead.

Diplomatically he led them to agree that a new policy must be adopted, consisting of (1) the election of a "Pastor's Cabinet," which would consist of representative members of each organization, including deacons, which would recommend all important matters to the church, instead of the Board of Deacons; (2) the addition of several new men to the Deacons; (3) the holding of an Officers' Training School to instruct all officers in their duties; (4) an enlistment and enlargement campaign, with outside help. At a special meeting, largely attended, the policy was adopted, and while Judge Blank opposed and threatened, the pastor and the younger men went serenely ahead, and in the course of a few years the judge was happily at work in his proper place as Sunday school teacher, and the pastor remained to do a notable piece of constructive work.

2. *Winning the Sunday School to Preaching Attendance.*

The situation which the pastor here confronted was that of separate identity of the Sunday school and the church. The Sunday school superintendent, a capable man, had long run the school as a self-sufficient organization, and the new pastor was given to understand that he must keep his hands off. Very few of those who attended the Sunday school remained for the

preaching service. The pastor felt that this was an impossible situation which must be changed.

In seeking to solve the problem the pastor was cautious not to antagonize the Sunday school superintendent nor alienate the Sunday school constituency. His first step was to win confidence and respect of the superintendent and teachers by his evident ability in Sunday school affairs. He invited the Sunday school officers and teachers to his home for a social occasion, and there tactfully brought to their attention some of the best books and other materials for use in modern Sunday school work. He offered some constructive suggestions, among which was a proposed teacher training institute and enlargement campaign. Several of the teachers became greatly interested, and the suggestion arose that the Baptist State Sunday School field worker be invited for a visit. The pastor took this worker into his confidence, and the week's institute and enlargement program brought new enthusiasm and vision to teachers and officers, including the superintendent.

The pastor religiously refused to assume any authority, but pushed his superintendent and other officers to the front. A teachers' meeting was proposed, and of course they turned to the pastor for leadership in this meeting. This gave him opportunity to create a conscience on the part of teachers and officers as to the character-building and evangelistic value of the preaching service, which he had determined to make as attractive to children and young people as possible. Occasional "special days," in which there would be no break between the special program put on by the Sunday school and the sermon which followed, paved the way for a "unified service," which at length came about as a suggestion from certain influential members of the school. The Six Point Record System emphasizing preaching attendance, was adopted, and after thorough discussion and preparation was put into operation. A series of letters were addressed to parents, stressing the ideal of training children in worship through attendance on the preaching service, and inviting parents and their children to sit together on certain special occasions. Above all, the worship service was made brief,

thoroughly attractive, and satisfying to all ages. Time and patience were required, but in the course of two years the pastor was fully accepted as the pastor of the Sunday school, he and the superintendent became true brothers in the work, and while everybody does not yet attend the preaching services every Sunday the pastor reports gratifying improvement.

3. *Effecting Reconciliation in a Personal Dispute.*

In this case a personal altercation had occurred between two officers of the church. It was a purely personal matter, and had no connection with church affairs. One party to the dispute was treasurer of the church and the other was chairman of the building committee. A building program was in progress, and the pastor recognized that defeat and failure stared the church in the face unless reconciliation could be effected. Both men were obdurate, and the unfortunate affair looked as if it would spread throughout the membership and divide the church into warring factions.

The pastor was at first heart-sick over the situation. Neither one of these men could be replaced in the carrying out of the building plans. Something must be done at once. The pastor spent the night in prayer. Next morning he went directly to the office of the church treasurer. The two went back into a private office where no interruption could occur. The pastor asked that they kneel together in prayer. The pastor spoke to the Father of the things imminent. By this time the treasurer was weeping. Arising, the pastor pointed out that the course he had adopted would be one of defeat, and would prove him unworthy of his Christian calling. Would he remain true and faithful, or fail the Lord Jesus Christ in this emergency? After a moment, he took the pastor's hand and said, "Brother Pastor, I assured you when you came to our church that I would support your ministry and stand by you and I am going to do it if I have to whip the devil."

The pastor had made an engagement with the other party. Leaving the treasurer he went to the office of this man, taking with him a friend of both men. Again going where there was

complete privacy, the two did not talk and reason with the brother, but all three knelt in prayer. The pastor prayed, then called on the offended brother to pray, and then the third man prayed. The last was a prayer typical of the business man. Never praying in public he simply said, "Lord, help these men to get together. Make them see that it will ruin our church and them if they do not. For Jesus' sake. Amen." All three arose to their feet, and stood silently while the brother involved went through a tremendous spiritual struggle. At length he said, "It is all right. We will be brothers." Without a word the pastor accompanied him to the office of the other man who had promised to wait. There they were both moved with a mighty emotion and a new understanding. "The new church house was completed," the pastor concludes, "and I sometimes think that these two enjoy its privileges more than any others."

4. *Unblocking a Blocked Building Movement.*

The pastor in this situation recognized that progress was blocked by the antiquated building in which the church worshipped, and yet every effort to put on a building compaign had failed because many of the older members objected to changing the site, while the more progressive members realized that it would be a tragic mistake to build on the old location.

The pastor resolutely refused to grow impatient and press the matter over the evident heartfelt desire of a group of his consecrated members. Instead, he began to try to get at the facts. He discovered that practically everybody wanted a new building. He also discovered that the people were well able to build it. A survey convinced him that it would be a fatal blunder to rebuild on the old site. What was the fundamental objection to a new location? A bit of quiet investigation brought it to the light. Adjoining the church lot was an old-fashioned church cemetery. In this bit of ground were buried the dear ones of several of these older members. To them this cemetery was a hallowed spot, and they had always associated it with the church. On several occasions their feelings had been hurt by

tactless references to people who had "joined the cemetery." The removal of the church building, they said, would mean that the cemetery would fall into decay, and to them this was unthinkable.

The pastor quietly made his plans. He called the church together in conference, and asked them to proceed one step at a time. First, he entertained the motion that the church go on record as determined to build a new house of worship, without expressing any opinion as to where it should be located. This motion was unanimously carried. He then asked for a representative committee to investigate the whole matter, and report back a plan. The comittee was appointed, care being taken to put on it some of those who were known to object to the removal of the church. The pastor then met with this committee, and laid before them his proposals. These consisted of tentative building plans, plans for raising the required money, and a plan for putting an ornamental iron fence around the cemetery and setting apart from gifts to the building fund a sufficient sum to guarantee the perpetual upkeep of the grave-yard. Immediately the atmosphere cleared, and the committee brought back a unanimous report to proceed with the building of the church on the new location. "There was never any further discussion about the matter of location," the pastor writes. "They went ahead and built the best church in the town, and Baptist stock went above par. The house would probably cost about $60,000.00 to build now. There has not been a check in the growth of our people there since. The Baptists now have a membership equal to all others in the town, and are a happy and united people."

5. *The Pastor and the "Ladies' Aid".*

A pastor with ideas about church financing ran athwart the "Ladies' Aid" of his church. They refused to fall in line with his ideas about scriptural giving and a unified church budget. The leader of the opposing group of women was self-willed and domineering. Soon he found himself criticized and opposed from every angle by this little coterie of women. The pastor realized that matters could not continue thus. His first impulse

was to strike back, and give his critics as good as they sent, but after an outbreak or two of this kind he realized that this policy would end in disaster.

After much prayer he finally worked this simple plan: (1) The women must first be made to realize that it was not a personal issue between the pastor and themselves; this he sought to make clear in a carefully thought-out talk which he made before the assembled women in one of their regular meetings. (2) They must next be made to see that there was a better way, and this he was not in position to make convincing because of the personal element which had already entered in; he therefore suggested that they agree to invite the State W. M. U. Corresponding Secretary to hold an institute in the church in which the W. M. U. Manual would be taught and mission study courses conducted. (3) The W. M. U. Institute having been held, with the help of the visitor he succeeded in getting the women to disband their present organization and organize according to the Standard of Excellence set forth in the W. M. U. literature. The trouble-making leader opposed, but the visitor carried the day, and succeeded in securing graciously the resignation of the old leader, whereupon a quiet, consecrated woman was put in her stead. The basis of the women's work was then easily shifted from money raising to education, missions, personal service, and the pastor went happily forward in his work.

6. *Dealing Constructively with "Worldliness."*

This pastor discovered that the spiritual life of his church, particularly of his young people, was being destroyed by indulgence in worldly amusements. He became gravely concerned because of the prevalence of dancing in the homes of his members. The dances were fostered by some of the leading families of the church, and had practically wrecked the young people's work. The old method of "church discipline," by means of which these dancing young people would be excluded from fellowship, did not seem to him a wise procedure.

The pastor began to take stock of the situation. He realized that it would be folly to attempt to coerce young men and wo-

men of this type. First, he planned a series of unusually attractive services for the young people, and set himself to the task of securing their attendance. He gave repeatedly a picture of the ideal Christian, shining for the glory of God, full of good works, happy and making others happy. In passionate appeal he begged his young people to give their lives and influence wholly to God. He worked them into the mid-week prayer meeting, and had them to lead the singing, or lead the prayer meeting for twenty minutes, utilizing familiar B. Y. P. U. material, but saying nothing for the time about the revival of B. Y. P. U. work, and steadfastly avoiding the subject of dancing. He gave socials at his house, and made much of their love of music. All the while he had been praying and had asked an inner circle of spiritually-minded members to pray with him over the perplexing problem.

Finally the pastor called upon the members of the church to aid him in conducting a great revival. Sunday School night, B. Y. P. U. night, Men's Bible Class night, etc., were arranged. The members of the church were going out after the lost, and many were being saved. On Tuesday in the second week of the meeting the pastor called into his study a winsome young man, who was the recognized leader of the dancing set. The pastor went quickly to the point. He said, "I have asked you to come that I may talk with you about dancing. I have not called you to tell you what you shall or shall not do. I simply want to talk and pray with you that God may lead you into the greatest life of usefulness and blessing. I want to say that I love you and that I covet your gifts for God. I believe you could be a greater blessing to the cause of Christ and of your church if you did not indulge in dancing. Have you yourself not felt some incongruity in leading in the singing, taking part in our prayer meeting services, and otherwise engaging in church work, while at the same time attending dances two or three times a week? Let us kneel down and pray over it. I will pray first, then you pray." So moved were both the pastor and the young man that they could scarcely speak audibly. "As we arose from our knees with tears streaming down our cheeks, he clasped my

hand and said, 'Pastor, I never expect to dance again.'" The pastor then said, "When I give an opportunity tonight for all those who will give up the dance and resolve to give their lives wholly to God, will you come?" "Yes, sir," he said.

"That night," relates the happy pastor, "he came and all of the others came with him, and heaven came down. Tears of joy filled the eyes of the vast throng there, and without any request they pressed to the front to grasp the hands of these splendid young people who had taken this noble stand." To indicate that this was not the result of emotional impulse, the pastor goes on to say that the church now has the largest Junior Union in the State, the Senior Union holds the banner in the city, there are from thirty to forty young people in regular prayer meeting on Wednesday night, and seven young men have decided to preach the gospel from this group of erstwhile dancers. The Sunday school has doubled in attendance, and recently a beautiful new church building was dedicated. With solemn joy the pastor concludes by saying, "I had rather be a preacher of the gospel than anything else in the world."

7. *Dealing with an Ugly Church Scandal.*

Out of a clear sky there came to this pastor word of a shocking moral lapse on the part of his church organist, the Sunday school superintendent being named as responsible for her condition. The pastor went at once to his young superintendent, who seemed crushed and refused to make any statement. Of course the superintendent must either be exonerated or requested to resign immediately. The pastor wisely refused to jump at conclusions. On a previous occasion the pastor had asked the church to authorize him to appoint certain members of the church of high integrity to whom he should refer matters for inquiry. This the church had voted, and the pastor had made the appointments. He now called the committee together and advised them of the difficulty of handling the rumor concerning the organist and the superintendent. He advised them to proceed discreetly but faithfully until they were able to make what they knew would be a just report. The group pledged them-

selves to secrecy, and went quietly to work under the pastor's direction. He himself kept in the background, but sent members of the committee to sources of reliable information which soon revealed the facts.

The superintendent was wholly innocent. The guilty young man was located, the pastor had a long and serious talk with him, and he and the unfortunate girl were married. They removed to another city, and in the course of time outlived their sin. The pastor resolutely refused to utter a word concerning the matter. To all inquiries he replied that the case was in the hands of a competent committee.

At the next prayer meeting the committee was called on to report. The report, containing the evidence, was in writing, and the recommendation on a separate page. The recommendation was that the guilty young man and young woman be excluded from the church for immoral conduct. The pastor then requested that the report be laid on the table, subject to the inspection of any member of the church who might desire to read it, thus saving the publicity of such scandal as a community often revels in to the chagrin and humiliation of the church. A motion was made to adopt the report of the committee. The pastor called attention to the written evidence on which the committee based its recommendation and notified the church that any member who desired to do so might read that evidence before voting. Not a single member sought to read it. The vote was taken, the report adopted, the superintendent by implication wholly exonerated, and the matter dropped. Later the couple wrote asking the church for forgiveness and restoration, after which letters of dismission were issued to the church in the city where they lived. In every move the pastor made, he had in mind the welfare of the church, the good name of his superintendent, the sensibilities of the family connections, and the saving to Christian usefulness of the young people involved in the wrong doing.

Life Factors and Tendencies.

The Recovery of Great Thinking.

Thinking about the great matters of Philosophy is recovering from an extended debauch in the sense world of material processes and is beginning to feed again on spiritual values. There is not yet full repentance for the folly of going into the far country; but the groans of an humbled humanity are sounding from the inner depths and signs of deepening determination, 'I will arise and go unto my Father'. There is not yet full willingness to say unto the Father, 'I am not worthy to be called a son, but assign me some—any—place in the household of love and opportunity'. There is still a disposition to demand along with the home privileges of the spirit a rather fuller portion of "the goods". More and more there is the recognition that we can get the goods, if defined in the better sense of the term, only on the terms of seeking first the Kingdom of God and his righteousness and permitting all these things to be only the addition in the Father's good will.

One is thinking of the increasing number of books issuing from agonizing souls working through toiling minds expending fullest strength on seeing and charting a way for tired, soul-hungry humanity, for a generation feeding itself on the husks of reality which the swine of mere animalism do eat.

How many men in the last few years are going back to Kant for a start and fitting themselves to deal with life and its sources on the level of labor set by that great soul. One thinks of Baillie, of Knudson, of Oman, of Lyman, of Morgan, of Pringle-Patteson, of Raven, of Mather, of Matthews (W. R.), of Sorley, of A. E. Tayler, of Quick, of——— but the list is too long. These carry on the stream never lacking in noble names, as Fairbairn and Garvie, Denny and Ladd. But these reflections were awakened by the newest and one of the clearest and most searching of these voices, Henry P. Van Dusen.* We have heard him before. Now he has spoken in a voice that demanded first place with *The*

Religious Book Club, because there was no evading it. The work has its limitations, of course it does. And it gathers up in itself the results of many other thinkers. He fails to see fully the purely instrumental character of all the material order, in detail and in toto. And surely one could wish that he had gone further in his recognition of the meaning and place of Jesus Christ in any man's search for God. The recognition seems clear but is introduced indirectly rather than directly and explicitly. I think I understand why he followed his method, but am unable wholly to approve it. Again, much of the book would be over the head, some of it high over the head, of the "plain man", as the author himself recognizes; it is rather a guide to the guides of the plain man.

These criticisms are sceondary. The book has been singled out for editorial notice because it for the hour forms the climax of the movement to which attention is here called. Dr. Van Dusen is dead in earnest, rising far above all merely academic interest. He is concerned for man in an hour of deep distress and is grappling with highest values that are of eternal importance to all men. One can well understand his resentment over an academic, critical review of his book in the Christian Century, and his impatience with the effort to draw him into one of those useless scholastic "conversations" of which that magazine is so enamored. See issue of September 13. It is enheartening that so many men are willing to put forth the whole energy of their souls in working through the great matters of man's concern in his newly interpreted world. In form no final solution is possible, in a living world, for a growing humanity. In principle the solution is ever the same—is eternal. It is the return to this principle, in the forms of the age, that one greets with growing joy.

**The Plain Man Seeks for God.* By Henry P. Van Dusen, Associate Professor of Systematic Theology and the Philosophy of Religion, Union Theological Seminary, New York City. Charles Scribner's Sons, New York and London, 1933. 213 pages. $2.00.

"The New Protestantism"—Is It Christian?

Dr. James Gordan Gilkey, distinguished minister of the South Congregational Church of Springfield, Massachusetts, comes forward with "a study of the brief but adequate creed of the New Protestantism." [What Can We Believe?" Macmillan, 1933, xii + 164 pages. $1.50]. It constitutes a frank breach with historic Christianity, and with "the Old Protestantism." He thinks that "many recent religious leaders have deliberately minimized the differences between the Old Protestantism and the New", that "the wise, and certainly the candid, course for liberals is to confess frankly that their gospel *is* at least partially new, to state clearly what this new gospel is, and then to explain why they feel compelled to proclaim it." Thus will arise the new religion. "The present group of liberal Protestant churches is the matrix within which the New Protestantism, with its new beliefs and its new objectives, is now taking shape."

Dr. Gilkey discerns three types of liberals, classified by their attitude toward Jesus. First are those to whom "Jesus is the combination of a great religious teacher and a divine Saviour", Canon Charles E. Raven is cited as a spokesman. A second group pictures Jesus "as humanity's supreme example and ideal," Dr. Charles M. Sheldon is taken to illustrate this attitude. However, "developments of the past century have relentlessly driven liberal Protestantism" to a point where both these attitudes are impossible. "It is around the figure of Jesus as a teacher, and nothing more, that the New Protestantism is now building its beliefs." Only those who take this attitude can be accounted worthy to be numbered in the new religion.

It is freely admitted that Jesus was not only limited and restrained by his time and environment, but that he had some seriously erroneous views that render him in important fields naive and unworkable for this day of knowledge. It is quite true that historical orthodox Christianity has interpreted his views correctly. As for Paul and John the fundamentalists may have them, without question. Jesus had three great ideas,

for which the moderns may thank him and under which the true liberals will join him; the infinite value of every human being; all owe active kindness to everyone we meet; belief in "an Unseen but Loving God who values and helps us all." "All this suggests what it means, according to the New Protestantism, to be a Christian. A Christian is one who follows Jesus' basic teachings. Being a Christian means nothing more and nothing less." But such a Jesus is not the Christ. Dr. Gilkey freely grants that never until now has it been so reckoned except sporadically. If the teacher (no capital) is not the Christ, how can those who follow—not Him—but "his basic teachings", and these only among others, properly call themselves, or permit themselves to be called, Christians? Jesuits (*Jesusites*) they might claim to be, but not Christians, for they do not believe in Christhood. And Protestants? Well, if those who protested against the errors of Romanism in the sixteenth century were Protestants, no one can deny the term to those who protest against the Protestants. Only it is a bit confusing. And after all in this moving, progressive age why should liberalism wish to tie its newness on to an erroneous and decadent system? Why make itself a movement of protest? Why not simply stand apart and stand alone, without trying to appropriate the name and history which it denounces? Why, indeed!

Dr. Gilkey sought to avoid negations and to give constructive statements He succeeded poorly, not wholly to his discredit. More than half his space is taken up with his denials and his affirmations are made to stand erect by propping them against the substance of evangelical Christian belief.

There is grave need and great opportunity for making Christianity more vital and more effective in the life of the world. We shall not do this by surrendering the Christ. The most intelligent people need religion and of course need an intelligent religion, but a religion for and of the intellectuals will not meet the world's need. Christianity is not helped by interpreting for the intelligentsia. There are liberals who are passionately devoted to human need. There may be room for a liberalism of the intellectual aristocrats. No one will deny the right. But we may ask whether it is Christian. Are any of us Christian?

Book Reviews.

I. SOCIAL AND THEOLOGICAL.

"The Doctrine of Redemption." By Albert C. Knudson, Dean of Boston University School of Theology, and Professor of Systematic Theology. The Abingdon Press, New York. 512 pages. Price $3.50. 1933.

In the Preface Professor Knudson says: "This book, while independent and complete in itself, is a companion volume to The Doctrine of God, published three years ago. Together they cover the general field of Christian theology, and in this respect may be regarded as a single work." All who read that other volume or any of the five other books that he has written, will be assured of finding in this one a piece of thorough and scholarly work.

Dr. Knudson has divided his discussion here into two parts: the first dealing with the World, Man, Freedom, Suffering and Sin; and the second with The Person of Christ, The Work of Christ, The Christian Life, The Christian Church, and The Christian Hope. His method is primarily historical, and in that he is very thorough. He has presented all the important views that have been advanced on the subjects that he discusses, and he has done it in a simple and attractive style that makes studying his book a genuine delight.

The first chapter is in some respects the choice part of the book. It orients the reader in the changing views of our day as they bear upon the Christian basis of interpreting life. It also serves as a splendid introduction to the author's approach to the doctrined problems that he considers later. He deals with the Scriptures very much from the standpoint of his philosophical position, or general view, laying aside quite readily claims and statements that are made there without subjecting them to the

scrutiny of exegetical study. Thus he says that the Virgin Birth and the bodily resurrection of Jesus are not essential to an adequate Christology. In like manner he also dismisses the whole sweep of the kenotic theories, falling into the age-old error of seeing only an 'emptying-out' of some of his deity in the incarnation of Christ, rather than an 'emptying-into' human fashion of all that was God in the Son. In this last instance the author merely failed to carry his critical investigation far enough, and that is the chief fault to be found with the book. The chief virtue of the work lies in its clear presentation of the history of Christian theology. H. W. TRIBBLE.

The Process of Religion. Essays in Honor of Dean Shailer Mathews. Edited by Miles H. Krumbrine. Macmillan Co. 1933. 266 pages. Price $2.25.

Since it is so difficult to estimate a "composite" like this, one sets forth the purpose and idea of the editor as given on the cover page:

"This book is issued as a tribute to Dean Shailer Mathews of the Divinity School of the University of Chicago on the occasion of his seventieth birthday. In the religious life of our time Shailer Mathews occupies a unique and distinctive place. The force of his leadership in theological thinking, significant as it is, is only one phase of his very effective influence. Certainly his leadership in his own denomination (the Baptist denomination), his work in the Federal Council of Churches, and more recently his very significant effort in preparation for the World Congress of Religions on International Peace constitute a career that has touched the total life of the country in an amazing way. Few men in our time in any walk of life have been as active in as many different areas as Dean Mathews.

Professor Robert Mathews of the Law School of Ohio State University, son of Dean Mathews, has contributed a biographical sketch of his father. The essay by Dr. Edwin E. Aubrey of the University of Chicago is an extensive resume of Dean

Mathew's professional life and the development of his theological thought. The other essays, by such well-known men as Charles A. Ellwood of Duke University, Douglas Clyde Macintosh of Yale Divinity School, Shirley Jackson Case of the University of Chicago and Lynn Harold Hough of Drew University, deal with various social aspects of religion and form a fitting tribute to Dean Mathews, who has been a pioneer and leader in this type of theological emphasis."

Any one who knows Dean Mathews will appreciate and reciprocate the desire to do him honor on the occasion of his seventieth birthday. Admirers will differ, of course, as to the sort of tribute that would be most fitting. One who has sat under the Dean in the classroom and has been the recipient of many personal, fraternal and professional courtesies, believes that Shailer Mathews is much more of a New Testament Christian than his teaching, his writing and his associates would indicate. Few of the "Essays in his honor" bear any relation to Dean Mathews at all, and some of them bear no relation to anything of value, being wholly destructive, usually dogmatic and almost always patronizing.

One believes these essays would do more honor, and certainly be more useful, if they had dealt more largely with Dean Mathews' works, especially some of his more constructive ones. The one attempt to do that, by Edwin E. Aubrey, "Theology and the Social Process" is too much special pleading and, seemingly too much dominated by the author's views, rather than the setting forth of the Deans. For the most part, the essays by Chas. A. Ellwood on "The Philosophy of Protestantism in Its Relation to Industry"; by Lynn Harold Hough on "Truth and Paradox"; by Walter M. Horton, on the "Validity of the Concept of Revelation in an Empirical Age"; and, best of all, the essay by Richard M. Vaughn on "The Plight of Mechanism" are well thought out and worthwhile, although they are hardly related to Dean Mathews or to the "Process of Religion." It is "excellent and too bad" that the Dean's son, a Law Professor, should give the biographical sketch.

One doubts that the volume as a whole will greatly honor Dr. Mathews, for even if he held some of the views herein set forth, it would do him small honor, intellectually or spiritually. Those who best know the Dean honor him more for his keen sense of humor, ready repartee, a rather grand but heavy rhetoric, and his unfailing friendliness and kindness, than for his scholarship or theology. Many will and should procure this book, to join in the worthy task of honoring the *man* for whom it was issued, who will receive little stimulation from the essays, *some,* at least of which seem to have been written without constructive purpose or sympathetic preparation.

F. M. Powell.

"The Epistle to the Romans." By Karl Barth. Translated from the Sixth Edition by Edwyn C. Hoskyns, Bart., M.A. With a new preface by the author. The Oxford University Press, 1933. 547 pages. Price $7.00.

For some years now we have been waiting for a translation of Barth's Magnum Opus, and here we have it in good form. It is quite significant that this year we have two major translations of this dynamic scholar's work. The other, The Resurrection of The Dead, is reviewed elsewhere in this number of The Review and Expositor. There will come later an English version of his Dogmatik, which is much to be desired for it gives a different, perhaps more constructive, expression of his thought. All students of Barth rejoice that the English reading public is thus being given a larger opportunity to study the theology of the Word of God under his guidance.

No other book in our generation has caused such a widespread stir of interest in Christian theology, or has produced such a general re-examination of current statements of that theology. Since its first publication in 1918, having been written almost under the sound of the guns during the late stages of the war, it has been the stimulus of deep interest, as well as the target of much criticism, in a growing sphere of influence. Through

six editions it has gone, and now into this English version, and around twenty thousand copies sold! And it was written first by a country pastor who sought for himself and his people the message of God's Word. But, as he tells us in the preface to this translation, he is not the same man now who wrote the first edition. He is now the professor whose views are subjected to the most critical examination before they are allowed to go forth from the press. And no one welcomes constructive criticism more gladly than Barth. That is shown by his use of criticisms in subsequent editions of his books, and by his practice of having an open evening in his home every week when his students gather to criticise and discuss with him the material that he gives them in the regular lectures.

To review, or to criticize, this book would require another book. About the best that can be attempted here is to make two or three general statements about it. First of all it is to be noted that this is a theological commentary. Barth made a thorough and critical study of the text, for he is that kind of scholar, but he made no effort to bring such matter into his discussion of the epistle. His effort was to bring out the meaning of the entire book. In his preface he begs the reader to study the book as a whole, for Paul's letter should be studied as a whole.

As he says in the preface, his main premise is the qualitative distinction between time and eternity, which he adapted from Kierkegaard, but which he insists is also an essential part of Paul's view. That explains his eschatology, as well as his sharp emphasis upon the sovereign transcendence of God. He gives man no credit whatsoever in any phase of the work of the Kingdom of God, but attributes it all to the grace that God chooses to bestow upon man who is completely under the dominion of sin. He takes the position that redemption from sin is through the blood atonement of Jesus Christ, that in Jesus of Nazareth we find the Christ who reveals this infinite God who is otherwise unknowable, and that in this revelation we have the hiddenness of God accentuated. The student who approaches this

book should do as the author asks: lay aside all prejudices and previously formed opinions, and read the book straight through, not to get what Barth says but to get what Paul has said in his Epistle to the Romans. The exercise, and exercise it will be, will do the student good in many ways.

I quite agree with Prof. H. R. Mackintosh that Barth's writings will be the center of widespread theological discussion for many years to come. It is no passing breeze that blows from the headquarters of the Dialectical Theology, but a definite step forward in theological thought. H. W. TRIBBLE.

The Infinity of God. By Bertrand R. Brasnett, M.A., B.D., Principal of the Theological College of the Episcopal Church in Scotland. Longmans, Green and Co., New York, and London. 7/6 in England, $2.50 in America. 203 pages. 1933.

This is a clearer and more satisfactory piece of work than the author's earlier book, The Suffering of The Impassible God, although that was a good book in itself. He shows the faculty of thinking through and around a problem with keen analysis, but there are times when he appears to lack a proper discernment and appreciation of values in the light of the whole view under consideration. For example, in the third chapter he deals with the incarnation as an approach to the infinity of God, and it leads him to an analysis of the life of Christ into three levels." At the historical level we have Jesus as his contemporaries knew him, and as he is shown to us in the Gospels. . . At the psychological level we have Jesus as he was known to himself. . . . At the noumenal level we have Jesus as he was at the basic core and center of his being" (page 23f.). Then he goes on to say that it is at the third level that the Logos has his place. "To himself he is Jesus whose home is at Nazareth, yet also at a level of personality of which he is unconscious this Jesus of Nazareth is the eternal Logos, the ever-generated thought of the Father" (p. 24). The author forgot the Fourth Gospel when he indulged in that interesting bit of theoretical by-play.

If an analytical study of Jesus must lead us into such confusion it would be better not to try to analyse him. The fault, however, is not in the method, but in the failure to take into full consideration all the available material that bears upon the subject.

Other parts of the book show keen discrimination, and an approach to the problem that is quite suggestive. The author is willing to grant the claims that are in the fields of philosophy and science that the infinity of God cannot be proved within those realms of thought, and then he goes on to adduce proof in the realm of religion that God is infinite. Although his conclusions do not always follow logically from his argument, nevertheless his treatment is suggestive and stimulating. Having established the infinity of God he devotes the concluding part of his book to setting forth briefly what it means to man.

H. W. Tribble.

The Christian Enterprise Among Rural People. By Kenyon L. Butterfield. Published by the Cokesbury Press, 1933. Price $1.50.

Here is an appeal to the churches to make the cause of the rural people of the world their own. The author has spent thirty years in the field of rural science and sociology as president of agricultural colleges, and as a member of the Roosevelt Country Life Commission and the Wilson Commission of Rural Credits, as well as in other places of leadership. There are six chapters: (1) "The Rural Billion," which is an interpretation of the rural problem. (2) "Religion and Rural Reconstruction", in which are discussed the meaning and objectives of social planning, and the forces and institutions which must be utilized if progress in the rural social order is to be continuous. Here a plea is made for a rural church program that will more fully meet the needs. "We now ask the Christian enterprise to understand, to interpret, to enkindle, and to guide the urge of the rural billion for a deeper personal living and a fairer social order." (3) "The

American Town and Country Church" and (4) "The Rural Community Parish" are descriptive of conditions, but more largely suggestive of programs and ideals. The discussion of the Community Church is made with greater insight and reasonableness than one usually finds. (5) "East and West Together" deals with international aspects of agricultural and the rural problem. (6) "The Church in Command" is a further discussion of the obligations and the possibilities of Christianizing rural peoples and their social order. A "Postscript" on what farmers think of the church, quoting from widely distributed sources, is both illuminating and challenging. Rural pastors and leaders in rural sections will find this volume to be very suggestive. J. B. WEATHERSPOON.

The Resurrection of the Dead. By Karl Barth. Translated by H. J. Stenning. Fleming H. Revell Co., New York, London, and Edinburgh, 1933. 213 pages. Price $1.50.

The Barthian Theology and The Man of Today. By Rev. John McConnachie, MA., D.D. Harper and Brothers, Publishers, New York and London, 1933. 335 pages. Price $2.00.

The theological literature under the movement that bears the name of Karl Barth continues to grow. Here are two books that every one interested in this new theology should read. Karl Barth is the recognized founder and leader, sending forth his books and articles from the University of Bonn, where he lectures; and John McConnachie is the recognized interpreter for the English speaking world, writing from his study in Dundee, Scotland, where he ministers to a good Scottish Presbyterian Church. There is a fundamental affinity between Germany and Switzerland on one hand and Scotland on the other in any revival of Reformation thinking, and to that is added in this case the personal friendship between these two men, and between each of them and Brunner.

The Resurrection of the Dead is a good translation of Barth's Die Auferstehung der Toten, which was first published in Ger-

many in 1924. It is very much like his Roemerbrief, though considerably less volcanic in style than the first edition of that book. It shows Barth in his characteristic approach to all problems of theology, and gives one a splendid opportunity to get a good sample of his thought in one book. But the reader must not expect to formulate his conception of Barth from any particular comment bearing directly upon certain verses in the fifteenth chapter of First Corinthians, which forms the basis of this study, but rather in his general treatment of the whole chapter. He has sought the determining principles upon which Paul established his view, and in the light of what he has found he gives his general interpretation.

The Barthian Theology is essentially an eschatological view, yet it is not the eschatology with which we have been familiar. It is rather the view that involves a qualitative distinction between time and eternity, so that eschatology is both a beginning and an end, and that, he says, is the bearing of the fifteenth chapter upon the balance of First Corinthians. Barth insists that the whole Epistle should be studied in the light of this particular chapter, for there we find Paul's methodology. And he does not hesitate to say that Paul was thinking and writing about a bodily resurrection. The first half of the book is devoted to a running comment upon the first fourteen chapters in the light of the position taken in the fifteenth, and the second half gives Barth's elucidation of Paul's doctrine of the resurrection as found in the fifteenth chapter, so that we really have in this book a study of the entire epistle. It is the work of a tireless student, accurate scholar, and vigorous thinker. Whether or not the reader agrees with him in every respect he will be stimulated and refreshed by reading this book. He will learn more of what Barth is thinking and, if he studies carefully, he will find new meaning in Paul.

McConnachie has been a student of Barth long enough now to be able to speak with mature understanding. Seven or eight years ago he was writing articles about the Dialectical Theology, and two years ago he published a very good introductory book

about Barth and his theology under the title, The Significance of Karl Barth. And now in this second volume he carries forward his interpretation, discussing some of the problems more in detail than he was able to do in the other book, and noting the respects in which Barth has developed his position and altered his method. It is a good successor to his first work. Of the rapidly growing group of books that seek to interpret this revival of Reformation theology McConnachie's stand in a class to themselves. He is the most enthusiastic follower of Barth, and his style is altogether suitable for representing the German professor's thought to an English speaking public. If one should criticise his work in a sentence it would be this, he is too enthusiastic in his acceptance of Barth to maintain sufficient perspective for objective and critical study. But my feeling is that it is better that he is as he is. We need him to present the core of this view of things to us, and later there will arise a man who, as a theologian in his own right, will take from Barth, Brunner, Bultmann, and Gogarten that which is basal and modify it and build upon it, to construct a theology that will meet the needs of the day into which we are moving. In the meantime let us study what Barth and Brunner say as well as what McConnachie says that they say.

H. W. Tribble.

"S. Thomas Aquinas and His Work." By A. D. Sertillanges, O. P. Translated by Godfrey Anstruther, O. P. Burns Oates and Washbourne Ltd., London, Publishers to the Holy See. 150 pages. 1932. Five shillings.

Here is a very good introduction to Thomas Aquinas. It begins by orienting the reader in the times of the great thirtenth century philosopher, and then gives a satisfactory sketch of his life. With this as a background the succeeding chapters give an orderly and progressive study of the method and essential content of the teachings of this great churchman who was theological in his philosophy, and philosophical in his

theology. Here is a brief paragraph that is suggestive of the trend of thought and style in this book:

"S. Thomas made God the centre of his doctrine: he set out to know God, his relation to creatures, and the creatures' relations to him. That, since in fact it includes everything, was his entire object. Spinoza would not have been far wrong in making all things either God or modes of God, had he at the same time recognized God's transcendence". (Page 57).

The last two chapters are devoted to a plea for the recognition of the presence and value of the principles of Thomism in the thought of our generation. H. W. TRIBBLE.

Moral Laws. By Edgar Sheffield Brightman. Published by the Abingdon Press, 1933. Price $2.50.

"The only ethics worth having would be one that would enable us to distinguish between right and wrong, good and bad, value and disvalue. To be more precise, it would give us principles by which we might confront the many conflicting value-claims of our daily experience and show us where the true value of life lies." Dr. Brightman believes that such a system, although not yet to be found in a satisfactory form, is possible of achievement, and in this volume makes his contribution to that end. One feels after reading it that the publishers are correct in saying that "concrete method, logical style, clear and convincing argument make this book a satisfying and much needed text in ethics."

After three chapters dealing with ethics as a normative science, certain types of ethical theory, types of law (civil, religious, natural, logical, and moral), and the data of ethics (sociological and psychological) the author approaches the exposition of his system of moral laws. These laws are eleven in number, and are so briefly and clearly stated that they are set down here as the best description of Dr. Brightman's ideas and method of treatment.

1. The Logical Law: "All persons ought to will logically; i. e., each person ought to will to be free from self-contradiction and to be consistent in his intentions. A moral person does not both will and not will the same ends."

2. The Law of Autonomy: "All persons ought to recognize themselves as obligated to choose in accordance with the ideals which they acknowledge."

3. The Axiological Law: "All persons ought to choose values which are self-consistent, harmonious, and coherent, not values which are contradictory or incoherent with one another."

4. Law of Consequences: "All persons ought to consider and, on the whole, approve the foreseeable consequences of each of their choices. Choose with a view to the long run, not merely to the present act."

5. The Law of the Best Possible: "All persons ought to will the best possible values in every situation; hence, if possible, to improve every situation."

6. The Law of Specification: "All persons ought, in any given situation, to develop the value or values specifically relevant to that situation."

7. The Law of the Most Inclusive End: "All persons ought to choose a coherent life in which the widest possible range of value is realized."

8. The Law of Ideal Control: "All persons ought to control their empirical values by ideal values."

9. The Law of Individualism: "Each person ought to realize in his own experience the maximum value of which he is capable in harmony with moral law."

10. The Law of Altruism: "Each person ought to expect all other persons as ends in themselves, and, as far as possible, to co-operate with others in the production and enjoyment of shared values."

11. *The Law of the Ideal of Personality*: "All persons ought to judge and guide all of their acts by their ideal conception (in harmony with the other Laws) of what the whole personality ought to become both individually and socially".

To each of these laws is given a chapter in which it is explained in its relation to other laws. There is also a brief argument in proof of the law, followed by an exposition of its basis in experience and history, and of its meaning in the moral life. The last chapter is an inquiry into the security of ethical foundations, asking the question, "is ethics autonomous, or is it dependent on extramoral factors of some sort (art, religion, metaphysics)? with respect to the relation of ethics to religion ethics is held to be autonomous. Its laws are self-imposed, not imposed from without. This does not mean, however, that ethics is independent of religion. Although the moral laws are valid because they are "a reasoned account of the nature and implications of moral experience" and not because they are "communicated on a Mt. Sinai," still morality is dependent upon religion (1) for a part of its content. The Law of the most Inclusive End would make the worship of God a duty, and the Law of the Best Possible would lead to the choice of the highest type of religion. Then, (2) if God is a reality we are his creatures, and our moral sense and will are the expression of his mind, i.e., autonomy and theonomy are both true. More than this, "the performance of the autonomous duties of the moral law out of a joyous and worshipful love of God unifies life better, elicits deeper and more varied emotions, and affords a more rational goal for moral action in periods of failure and depression than does an autonomous ethics which, however loyal to ideals, denies the reality of God." This is a book that preachers can study today with great profit.

J. B. WEATHERSPOON

The Stirred Nest. By Teunis E. Gouwens. Published by the Cokesbury Press, 1933. Price $1.00.

This volume of sermons by the gifted minister of the Second Presbyterian Church of Louisville deserves a wide reading. It ought to be helpful to many pastors in their desire to stimulate in their people a conquering faith and courage in these trying

times. Every sermon is alive with challenge and hope. The understanding of the personal problems of the average person, the grasp of the temper and tendencies of the time, the unapologetic appeal to the Christian gospel as the way to triumph, all give strength to words that are clear and chaste.

The subjects themselves suggest the appropriations of the messages for our day: 'The Stirred Nest'', ''The Dried Brook'', ''Things Which Concern Christ,'' ''What Does God Care?'' ''The Last Resort,'' ''The Vindication of God,'' ''Things Which Cannot Be Shaken,'' ''The Exhaustless Christ.'' Many problems receive brief, but direct and satisfying treatment, problems that touch our domestic, economic, political and international relations, as well as the distinctly religious problems of young and old. J. B. WEATHERSPOON.

"Selections from the Writings of Soren Kierkegaard." Translated by L. M. Hollander. University of Texas Bulletin, No. 2326: July 8, 1923. 239 pages.

Some have been prone to criticise the dialectic of the Dialectical Theology, saying that it is a faulty abbreviation of Hegel's use of thesis, antithesis, synthesis; but a more careful examination shows that it is the adaptation of Kierkegaard's employment of the paradox that makes the dialectic. In the background of the position taken by Barth and Brunner the figure of this great Dane looms large. We want to know who he was, and why we have not heard of him before. In this bulletin we have the beginning of what will doubtless grow to be a larger stream of literature in translation of his works. In Europe that stream has already grown to considerable proportions.

In the Inrtoduction a brief biography is given. Then follow five sections: (1) Diapsalmata (from Either-Or, Part I); (2) The Banquet (from Stages on Life's Road, Part I); (3) Fear and Trembling; (4) Preparation for a Christian Life; (5) The Present Moment. H. W. TRIBBLE.

II. BIBLICAL AND PRACTICAL.

Epochs in the Life of Simon Peter. By A. T. Robertson, D.D., LL.D., Litt.D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary, Louisville, Ky. Charles Scribner's Sons, New York, 1933. 342 pages. Price $1.75.

There is more told about Simon Peter than about any other of the twelve apostles in the Gospels and the Acts. He is the only one of the twelve of whom the New Testament has much to say after the Ascension of Christ. "The sheer humanness of Peter makes him one of the most likable and comprehensible of the little band of Christ's first followers. His winsome personality, his impulsiveness, his sturdy eager daring, the limitations and weaknesses of his nature, and his enormous possibilities for good appeal to every reader of the Gospels."

With a sympathetic understanding of Peter, Dr. Robertson examines the accounts, and analyzes and interprets the growth of Simon, "the simple fisherman of Galilee, into Peter the 'Prince of Apostles'." In the delineation of the process of the development in Peter's character, Dr. Robertson has not been excelled. His exceptional insight into the characters of the New Testament coupled with his mastery of analysis presents a fascinatingly clear picture. And every page reflects profound scholarship.

This volume along with the author's *Epochs in the Life of Jesus, Epochs in the Life of Paul,* and *John the Loyal* really constitute a great commentary on the Gospels and the Acts. Further Chapters XVII and XVIII are most excellent commentaries on I and II Peter. All the legendary literature of Gospels, Acts, and Apocalypse that grew up around Peter in the first Christian centuries and the writings of early Christian writers concerning his doings and death have been taken into consideration by the author and duly sifted. This volume seems to the reviewer to be the best single book on Peter; and there is no book known to the reviewer which deals with Simon Peter

with greater completeness. By his years of study of Peter, by his command of all New Testament literature, by his keen historical sense, and by his wide and deep scholarship Dr. Robertson is especially qualified to produce an authoritative book on Peter. W. Hersey Davis.

A Study of Jesus' Own Religion. By George Walter Fiske. Published by the Macmillan Company, 1932. Price $2.00.

Christian leaders are already indebted to Dr. Fiske for a number of books, among which we would name particularly "The Changing Family" and "The Christian Family." In this present volume he makes a study of the religion of Jesus as it bears upon social relationships. It is not a book on Christian theology, and omits much that would necessarily be included in the theological ideas of Jesus. It is dealing rather with Christian sociology, and as such is a strong presentation, interpreting in a dynamic way the social principles, aim and ideals of Christ. The point of view is clearly expressed in the following quotation: "Social religion is not the antithesis of spiritual religion. Christ's twofold law of love is fundamentally one. The religion of Jesus was distinctly social and ethical, but it was also spiritual. The Gospel was and is social; but it never was merely 'a social gospel'.

Among the revolutionary ideals of Jesus (Part II) are presented his teachings concerning the worth of human life, the might of childlikeness and kindness, the Golden Rule of life, the meaning of righteousness and neighborliness, and the power of prayer and the forgiving spirit. Part III is devoted to Christ's "creative convictions" which are interpreted with respect to family life, property rights, industrial relations, the use of wealth, and national life. In a challenging chapter on "The Religion of the Cross", Dr. Fiske has this to say: "If love is of God, the Cross is its chief authority. The Gospel is not merely the message of Christ, or a book about Christ: the Gospel is

Christ Himself. And the Cross is his method of conquest. . . If religion is a way of life with spiritual power, herein is the power. . . We identify his revolutionary ideals and principles, but they would be as cold as a lifeless code of ethics, apart from his beating heart, his passionate love for humanity that proved its regal authority on the Cross. There we feel his divine authority, his infinite sacrifice of suffering love which challenges the world's loyalty and validates his leadership of the world's ideals."

We welcome a book of rare insight, firm spiritual convictions, social passion, and a style of writing that is so attractive.

J. B. WEATHERSPOON.

The Unemployed Carpenter. By Ralph W. Sockman.
Little Evils That Lay Waste Life. By Miles H. Krumbine.
A World That Cannot Be Shaken. By Ernest Fremont Tittle.
Published by Harper and Brothers, 1933. Price $1.00.

In these three volumes, Harper's Monthly Pulpit maintains its high standard and adds to sermonic literature representative examples of modern trend in preaching. Dogmatic theology is absent. The preachers' denominational convictions are hidden. The "language of Zion" is forgotten. There is little exposition, the texts, where there are texts, often serve as suggestive spring boards by which the preacher lands right in the middle of modern conditions with a principle of life. For the most part, let it be said, the text is not violated and the reader readily assents to the procedure. They draw quite as much from extra-biblical history as from the Bible. They abound in sociological and psychological material, and never omit the ethical note. There is emphasis upon the reality and value of spiritual experience, and in these three volumes Christ is at the center.

Many readers are acquainted with Dr. Sockman through his radio service during the summer months. Dr. Coffin describes him as "an enlightening interpreter of the Christian life, a

faithful friend in God to his people, a comrade of the leaders of all the churches and a force for righteousness in the city (New York). The spirit and method of his preaching may be gathered from his treatment of the text, "and they went, every man unto his own house: but Jesus went unto the Mount of Olives." That is, they went their way and left Jesus to go His way. This is the tragedy which has often accompanied the triumph of Jesus. "Christ is being treated very much to-day as is the unemployed man who comes to our door asking for work." This attitude finds expression in our home life; in our business life; in our church life. We honor him, but do not use him; we go our ways and leave him to go his way. Occasionally Dr. Sockman uses two texts, as for examples: John 20:26 and Revelation 3:20, from which he reads (1) that Christ cannot be kept out of any situation and (2) that he cannot come into any single self, unless the door is opened from within.

Dr. Krumbine, in this collection, deals largely with personal spiritual problems and makes large use of modern psychological study in his approach. Some of his subjects are "The Inferiority Complex," "Spiritual Evasiveness," "Moral Evasiveness," "The Peril of Pettiness", "The Story of a Quitter", "Provision for the Flesh," and "The Religion of a Sceptic". Dr. Hough in his introduction points out as a significant fact of Dr. Krumbine's preaching, that "you have scarcely read a paragraph in one of his publications before you come upon a quality of clear candor which compels your admiration and commands your respect. You are not listening to horns blown in some spiritual elfland. You are feeling the impact of sentences sharp with a sense of the actual tensions which strain and often break the lives of men."

Dr. Tittle, author of "The Foolishness of Preaching" and "Jesus After Ninteeen Centuries" (Yale Lectures on Preaching) says that "the function of preaching is to speak directly and concretely to human need, to tell livable truth to people." In these ten sermons he thus speaks on things fundamental and greatly needed in our day. He preaches here not so much about the personal problems, but the corporate problems of modern

Christianity—our view of God, the place of the church, our materialism, the problem of Foreign Missions, the issues of our present situation. The concluding sermons deal with the attitudes, character and faith of the individual Christian. The last sermon which gives the volume its title is an interpretation of the Epistle to the Hebrews that would stir any preacher's heart.

J. B. WEATHERSPOON.

"Self-Abandonment to Divine Providence." A Posthumous Work. By Father J. P. De Caussade, S. J. Revised and edited by Father P. H. Ramiere, S. J. A new translation by Algar Thorbold. Burns, Oates and Washbourne, Ltd., London, Publishers to the Holy See. 1933. 148 pages. 5 shillings.

Here is a study for Roman Catholics in the paths of spiritual growth through complete surrender of self to the will of God. For those who have been depending altogether on ritual for spiritual food it will be helpful, and at the same time it will not lead them the shortest step away from the course prescribed by the Roman Church. For those who seek to follow the Spirit of Christ unhampered by ritual and ceremonialism it will fail to give the needed help.

H. W. TRIBBLE.

The Formation of the Gospel Tradition. By Vincent Taylor. 1933. The Macmillan Company, 60 Fifth Avenue, New York City. 214 pages. Price $2.00.

Dr. Taylor is Professor of New Testament Language and Literature in Wesley College, Headingley, Leeds. He is already the author of *The Historical Evidence for the Virgin Birth, Behind the Third Gospel, The First Draft of Luke's Gospel,* and *A Short Introduction to the Gospels.* He is quite within the range of his previous interests in this series of eight lectures to the University of Leeds on Form Criticism as applied to the Gospels. He is the first English scholar to take up in de-

tail Professor Rudolf Buttman's theory and it is interesting to note that in his hands the New Method is constructive and not destructive. Dibelius of Heidelberg is the pioneer of this method. (1919.) Dr. Taylor recognizes the serious limitations of this method of criticism, but claims an element of value in it. The American scholar, Professor B. S. Easton had already investigated the new method in his *The Gospel before the Gospels* (1928) Dr. Taylor urges caution for those who pursue the highly conjectural plan of deciding the method pursued in the oral witness to Christ before it was written down in the Gospels. It is legitimate and helpful if pursued with patience and wisdom.

A. T. Robertson

The Life of Jesus. By Maurice Goguel. Translated by Olive Wyon. 1933. The Macmillan Co., New York. 591 pages. Price $6.00.

Dr. Goguel is Director of Studies at the Ecole des Hantes Etudes (the Sorbonne) and Professor at the Faculte libre de Theologic Protestante (Paris). He is probably the outstanding Protestant scholar in Paris. He is the author of a number of fourteen books of decided value in theology besides a new translation of the New Testament with introduction and notes. He has an introduction to the New Testament, a discussion of the text, a proof of the historicity of Jesus, a treatment of John the Baptist, a discussion of Paul's attitude toward Jesus, etc. The present volume is the most ambitious work of Maurice Goguel. It is carefully done with almost painstaking care to be accurate and scientific and to treat the accounts of the life and work of Jesus as he would any other man. That sounds very well and may carry weight with some minds, but the result is that nearly half of the book is devoted to preliminary problems. He leaves out the miraculous in his account of Jesus (p. 216). Miracles like "the accounts of the Virgin Birth, the Transfiguration and at least, to some extent, of the Resurrection" "mean nothing in the actual record of the life of Jesus".

That is the standpoint of Strauss, Renan, Baur, but not of Paul, John and all the early Christian writers. As a result of this attitude Goguel's carries little weight with those who worship Jesus as Lord and Saviour from sin.

A. T. Robertson.

A Greek-English Lexicon. Compiled by Henry George Liddell, D.D., Dean of Christ Church 1855-91, and Robert Scott, D.D., Master of Balliol College 1854-70, Dean of Rochester 1870-87. A New Edition Revised and Augmented throughout by Henry Stuart Jones, D. Litt., Principal of the University College of Wales, Aberystwyth; Fellow of the British Academy; sometime Camden Ancient History Fellow of Brasenose College, and Fellow of Trinity College, Oxford, with the assistance of Roderick McKenzie, M.A., Fereday Fellow of St. Johns College, Oxford, and with the co-operation of many scholars. Part 7: οἷ—περίφουρνος. 1933. Oxford, at the Clarendon Press. Also Oxford University Press, 114 Fifth Avenue, New York City. Price $3.50. Pages 1201 to 1392. Besides four pages of Addenda et Corrigenda for Parts I to VII.

It will be seen at once what a stupendous undertaking Dr. Jones has in hand. He is doing it in superb fashion. The effort to include the rapidly growing papyri publications as well as all the part-classical Greek writers explains the great size of the work. The Seventh Edition (1883) contains 1776 pages. This one will probably run to 2,500 pages. But the work is new throughout and is absolutely indispensable for libraries, professors of Greek and serious ministers who wish the latest knowledge of the Greek New Testament. This volume, together with the Moulton and Milligan Vocabulary, etc. (25.00), will give one the best modern knowledge to supplement the old Thayer Greek English Lexicon of the New Testament. Many interesting New Testament words appear in Part 7, such as ὁμολογέω, ὄνομα, ὀρθός, ὁρίσω, παρά, παρουσία, παραβολή, etc. Under παρακολουθέω it is interesting to note the examples from Plato, Demosthenes, and others with the idea of "follow closely, attend minutely to, trace

accurately'', precisely as in Luke 1:3. Prof. H. J. Cadbury's insistence that Luke here has to mean personal attendance by Luke instead of careful research or investigation of sources thus falls to the ground. A. T. Robertson.

Die Johannesbriefe. Von D. Friedrich Buchsel. 1933. A. Deichertsche Verlagsbuchhandlung, Leipzig,, Germany. 102 pages. Price mk. 3.20, geb. 4.50.

This fine volume is number XVII in the famous *Theologischer Handkommentar zum Neuen Testament,* edited by Theodore Zahn who recently died at the great age of ninety. Professor B. S. Easton in the Anglican Theological Review for July characterizes him as ''The most learned New Testament specialist of all time.'' This is probably a true statement concerning New Testament criticism which was his field, not the language. *His Introduction to the New Testament* is a marvel of industry and grasp. He was a conservative and a protagonist for the orthodox faith. This commentary on the Johannine Epistles is well done and quite up to date in scholarly equipment. The author, Dr. Friedrich Buchsel is in the University of Rostock. The best German scholarship on the Epistles of John is here presented for the student. A. T. Robertson.

"The Personality of Jesus." By Kirby Page, Editor of The World Tomorrow. The Association Press. 176 pages. 1932.

This brief study-course book carries the sub-title, ''Pathways By Which He Climbed The Heights of Life.'' It is designed for use by groups that seek a day-by-day study in the life and personality of Jesus over a period of a few weeks, and of course, may be used as well by individuals. Neither the approach nor the language is theological, but both are of the simplicity to appeal to Christians who have not made any such

study in the life of Jesus, and who are unfamiliar with the bibliography and critical problems involved in such a study. Without raising the question of his deity, or the meaning of his incarnation, the author leads the student through a delightful course, in which Jesus looms exceedingly attractive as teacher, revealer of God, and present helper of those who trust in Him. Though the price is not given, it is probably around fifty cents.

H. W. Tribble.

III. RELIGIONS, MISSIONS, APOLOGETICS.

Treasure House of the Living Religions. Selections from Their Sacred Scriptures. Compiled and Edited by Robert Ernest Hume, M.A., Ph.D., etc., Professor of the History of Religions, Union Theological Seminary in the City of New York. New York and London, 1932. Charles Scribner's Sons. xviii + 493 pages. Price $3.00.

Among a number who have taken in hand to present comparatively the language of the various religious literature f the world on vital topics, no one was better equipped for such an undertaking than Dr. Hume and no one has equaled him. His purpose and plan are perhaps superior to any of the others.

Any such undertaking is beset with difficulties and its results are sure to be misleading in the case of most readers because their information is too limited for them to be able to appraise the material set before them. This is as much the case with this fine volume as with all the others which I have examined. Indeed this one may be even more misleading than others just because of its controlling objectives and methods. No honest man who loves God and his fellowmen—and no one else can be honest where religions are involved—no honest man can be jealous of ideals, teachings, worship and ethics found in the teaching, to say nothing of the practice, of peoples of other faiths than his own. The unity of religion and the oneness of

God in relation to all men, so central in Christian teaching and so vital for genuine Christianity, will lead intelligent Christians to expect and to rejoice in similarities in other faiths to the ideas and words in our own Scriptures.

Yet it is easy to overdo this matter, and to find identity or similarity by strained interpretations and by unconscious imputing of meanings to words found in other Scriptures. This danger is illustrated on almost every page of the volume before us. To begin with, like almost all such compilers, the author has a scheme of Christian teaching at the base of his thinking. This is a natural arrangement of Christian topics and teachings. Then the compilers set to work to find in other Scriptures, teachings to put under the various headings, alongside the Christian words. The strain is inevitable. Words are taken in meanings often quite different from their first intention; terms are translated into the English Christian vocabulary for the purpose of indicating similarity of connotation. In the present volume, for example, the terms "God" and "Deity" and "the Supreme" are freely inserted in quotations from all religions. There are good reasons for doing this and the notes—in the back of the book—show in each case where this has been done; yet the English reader has already got his misleading impression from the text and cannot wholly correct it by the note, even if he takes the pains to consult it.

Again, while the plan of the work necessarily omits the context of the quotations, that context has served the compiler in placing the "Hebrew-Christian" quotation under the heading that conforms to the context meaning; then the others are introduced often regardless of context, and so with an imposed content.

It is easier, certainly, to see these dangers and results than to suggest how they might have been obviated.

The quotations were selected from the literature of "the eleven living religions." Dr. Hume tells us that they were taken from truly canonical Scriptures in the case of all but Shinto. There he admits that the most sacred writings were

not available at many points and other, later writings had to be used. Even so Shinto appears relatively quite meagerly. Here however, "canonical" is a misleading term. It has no meaning common to all the religions.

Dr. Hume has assembled his Scriptures in four "Parts" with topical headings to the number of fifty, assembling teachings from as many of the religions as were available for each topic.

Then Part IV has for topic "51", "A Program of Joint Worship—Arranged as a Responsive Reading." This runs through fourteen pages. It illustrates all the evils of the system employed and carries a suggestion of unity which the facts do not support. It is, however, highly impressive and suggestive.

The volume represents an almost incomprehensible amount of labor and prodigious learning. The documentation, notes, bibliographies and, "Table of Citations" and "Topical Index" go to make up a work unsurpassed for sympathetic critical study of the religions of mankind. It places all students of religion, all lovers of God and fellowmen, under reverent appreciation for a great labor.

Incidentally one has found profitable exercise in reading quotations and locating them in their proper religions without first consulting the reference notes. This is a good exercise for testing one's knowledge of the religions.

W. O. Carver.

Personality and the Fact of Christ. By Harold Paul Sloan. The Cokesbury Press, Nashville, 1933. 261 pages. Price $1.50.

Here is a book that will fascinate, inform, inspire, and help the reader. Starting out with an examination of personality, the author applies the method of interpreting Jesus Christ through Christian experience with a rare combination of skill and devout faith. He is quite at home among all the modern methods and equipment available for the study of Christ, and

he sifts the wheat from the chaff with clear discernment and analysis, and positive judgment.

The chapter headings constitute a fair glimpse of the trend of thought in the book. Here they are: 1. Personality and the Fact of Christ; 2. Why God Became Man; 3. Jesus, Messiah, In the Gospel Records: His Self-Consciousness; 4. Jesus, Messiah, In the Gospel Records: His Religious and Ethical Finality; 5. Jesus, Messiah, In the Gospel Records: His Supernaturals; 6. Jesus, Messiah, Our Lord: His Transforming Grace; 7. Jesus, Messiah, Our Lord: His Impact Upon the Centuries Through the Church; 8. Jesus, Messiah, Our Lord: His Changeless Glory; 9. The Total Fact of Christ; 10. The Consummation of the Ages.

This is not a biography of Jesus (we have been surfeited with such), but an effort to find the meaning of Jesus Christ for men of all the ages. It is a theological study of the more practical sort, dipping into philosophical and scientific questions where they bear upon the subject of study, but concerned primarily with clarifying and magnifying Christ in experience, and following Him in the application of His Gospel to social problems. His conclusions are sound as to the deity and transcendent glory of Christ. H. W. Tribble.

Difficulties in Religious Thinking. By Frank Glenn Lankard. The Abingdon Press, New York, Cincinnati, Chicago. 271 pages. $2.00.

This may not be rated as a very great book. It is a very sensible, practical book. By a questionnaire the author got the reactions of 557 persons, including 333 college students, to thirty-five suggested sources of difficulty in religious thinking.

On the basis of information thus gained and classified he prepared "a manual for a busy leader" in dealing with such difficulties individually and in groups. One may take the book as suggestive guidance for personal reading and study. In all cases one will find sympathetic understanding and frank deal-

ing. It is serious enough to command respect without being deep enough to be confusing. Each discussion is orderly and well handled.

The reviewer has had a good deal of experience with similar procedure in finding and dealing with the religious difficulties of intelligent people and commends this as a useful handbook. Instead of preparing a list of troublesome questions to be checked by the man questioned, my plan has been to ask the subject to state his own difficulties in his own way. Good results can be gotten by either process. It is possible to encourage too much attention to doubts and questions. W. O. CARVER

Catholic Mission Theory (Katholische Missions Lehre in Grundriss). By Joseph Schmidlin, D.D., Professor of Missiology at the University of Muenster. A translation. 1931, Mission Press, S. V. D., Techny, Ill. 544 pages. Price not stated with review copy.

This translation from the German edition seems to be the work of Matthias Braun S. V. D. It is a splendid piece of translation of a work of scholarly ability, of deep earnestness, of generous frankness.

Both the author and the translator stress the fact that this is the first real effort to produce a work setting forth Catholic "Missiology", that the work must be tentative and, it is hoped, stimulative and suggestive for more elaborate and scientific works.

It is surprising when one thinks of it—and I had for years sought this in vain—that no son of the church had ever prepared a treatise on Missionary theory and practice, while for centuries various agencies of the Church had carried on work covering most sections of the world.

The author fully recognizes the splendid work done by Protestant writers on missionary strategy, and makes the freest use of their material. He rightly recognizes the late Dr. Gustav Warneck as the chief of Protestant writers in this field and even adopts Warneck's general scheme for the structure of his

own work. He uses the materials of many other Protestants—the reviewer finds two of his own books listed in the full bibliography.

Of course Dr. Schmidlin takes issue at a number of places with Protestant ideas; and he controverts some criticisms of Catholic Missions, especially some of Warneck's strong censure. But the spirit and tone of the work are of a high order. There is manifestly a sincere wish to deal fairly and frankly with all phases of his subject.

That the theory here elaborated is better than the practice of the missionaries of the Roman church is to be expected. It will help all of us who support and influence Evangelical Missions to get the viewpoint of a devout but scholarly exponent of the Catholic concepts of the *Meaning, Basis, Subject, Object, Aim* and *Means* of Missions.

For all its modesty of claim, this really is a comprehensive presentation. Unfortunately it stands throughout on the ground of views of the world, of religions and of missions dominant prior to the current upheavals of all human institution and movements. There is no hint of any such thing as "Rethinking Missions." W. O. Carver.

Is Sin Our Fault? By Stewart A. McDowall, B.D., Chaplain and Senior Science Master at Winchester College. The Fleming H. Revell Co., New York. 320 pages. Price $1.50.

This volume comes in the series called "The Westminster Books", the purpose of which is to face some of the problems that are disturbing many to-day as they try to adjust their Christian faith with their new-found philosophy and science. The author has gone after this problem of the meaning and measure of guilt in sin in a thorough and scientific manner. By introducing an imaginary dialogue with a modern student about the whole problem of sin, he grips the reader and makes him want to go on through all the investigation with the author. Accepting an evolutionary background, along with a fairly liberal

position with reference to the fall and original sin, he tackles first of all the problems of freedom and the privilege of free choice. He makes some distinctions that are not ordinarily made, but that are helpful in the study, often giving in short foot-notes illuminating suggestions that are seed thoughts for further study, such as his word about prayer to the God of absolute freedom and perfect love. From the problem of freedom he goes on to consider the relative value of goodness, and then on to discuss directly the meaning of sin, and of original sin, and finally the atonement. As a philosophical approach to the problem of sin it is illuminating and helpful. It is not light reading by any means, and yet it is well written. The thoughtful student will get much out of it. H. W. TRIBBLE.

A Buddhist Bible: The Favorite Scriptures of the Zen Sect. Edited, Interpreted and Published by Dwight Goddard, 1932. Thitford, Vermont. 316 pages.

This is a highly interesting and, in its way, instructive volume. The author has selected one type of Buddhism—as understood and interpreted by himself—as that which "for a thousand years", as Ch'an in China and Korea and Zen in Japan, has "been powerful in moulding the spiritual, ethical and cultural life of great nations" and which "to-day, when Christianity seems to be slipping, is the most promising of all the great religions to meet the problems of European civilization which to thinking people are increasingly foreboding".

The purpose of the volume is to expound, praise and commend this religion. It is admitted that "the original texts of the Scriptures are very corrupt, disorderly, loaded with accretions and, in places very obscure." "To provide an easier and more inspiring reading" the author adopted four rules: to omit all matter not directly pertinent to the theme of the Sutra; to arrange the matter in more orderly sequence; to interweave and condense cognate teaching; to interpret obscure words and teachings.

Thus we see that Mr. Goddard is taking certain Buddhist writings to support his own religious system (if it is a system) and to give to it an element and a show of antiquity and historic authority. In reading the "translations" one is haunted constantly by the feeling of adaptation.

The sixth Patriarch of the Ch'an sect in China about 700 A. D., is the supreme Master for the author.

That in basic idea he has rightly interpreted the sect is no doubt to be granted. The affinity of this with the basal notions of Christian Science is evident and the influence of the American sect on the vocabulary of the translations of the Buddhist teachings is often clearly evident.

The volume is thus a valuable study in the history of Buddhism and in contemporary tendencies in religious syncretism.

W. O. Carver.

The Other Spanish Christ: A Study in the Spiritual History of Spain and South America. By John A. Mackay, D.Litt. New York, 1933. The Macmillan Company. xv + 288 pages. Price $2.00.

The title of this book suggests its thesis. That thesis is well put in the opening of the seventh chapter. "The Christ who was naturalized in South America is not, fortunately, the only Christ in the spiritual history of the Iberian people. There is a Spanish religious tradition which after a long subterranean history begins to form runnels on the surface again. A study of this tradition will teach us what might have been and what may still be in the life of Spain and South America. No full-orbed outlook on the religious situation in the Hispanic world can pass it by, no constructive religious policy for South America can ignore it."

This Christ, which Dr. Mackay finds in the Iberian tradition and emergent in current Spanish life, "is distinct from the Christ of popular faith and the Christ of official propaganda." Whether it is scientifically and historically correct to appeal to this "other Christ" of Lull and of "the great mystics of the

sixteenth century'' as characteristically and properly Spanish, or whether those who saw and worshipped this ''other Christ'' thereby moved out of the current of Spanish characteristics and temper it will be for the student to determine in the light of the argument of this book as studied in connection with all the available evidence and authoritative opinion.

It is a fascinating theory, and affords a skillful approach of the Protestant ideal to the Spanish and South American soul; keeping in mind that there is no claim that there is any standardized Protestant Christ exemplified in the theology in the life of any specific church.

The reading is not easy but is delightfully fresh and stimulating. The work is really a philosophical study of a wide and deep stream of religious history; and a keen analysis of racial characteristics—an analysis rather startling in some of its views and raising questions as to its validity. That is as one will see, just the sort of study for any man, Spanish or Anglo-Saxon. Catholic or Protestant, who wishes to share in the new day which has dawned and may rapidly advance for the Spanish people and their American children.

If any factor has failed to receive its full measure of consideration by the able and learned author it is the tremendous infusion of Indian blood into the life stream, and Indian tradition into the social and religious heritage of Latin America.

W. O. Carver.

A Reasonable Faith, a Book to Foster Belief and Banish Doubt. By Leander S. Keyser, A.M., D.D., Professor-Emeritus of Systematic Theology in Hanna Divinity School, Wittenberg College, Springfield, Ohio. Fleming H. Revell Co., New York, London, and Edinburgh, 1933. 192 pages. Price $1.50.

Dr. Keyser has written a number of other books dealing with the interpretation of Christian faith in the light of modern problems. Here he takes the position that the Bible is sufficient authority in all questions of religion, and by appealing to it he

answers all the doubts that he considers. The chapters are, in the main, reproductions of articles that the author has contributed to The Moody Bible Institute Monthly, and Bibliotheca Sacra. One need not question his fundamentalism, and his argument will be convincing to many who are disposed to accept the authority of the Bible. Others who accept that same authority, though they perhaps would state it differently, will regret that this book is not phrased to appeal to that crowd that we so sorely need to reach, our generation of younger students.

H. W. Tribble.

An American Doctor at Work in India. By Sir William Wanless, K.B., K.I.H., M.D., F.A.C.S. Ex-Physician in Charge, Presbyterian Hospital, Miraj, India, Retired. Introduction by Robert E. Speer. New York, 1932. Fleming H. Revell Co. 200 pages. Price $1.50.

A four-page, highly laudatory *Introduction* by Dr. Speer is followed by a four-line *Prefatory Note* by Dr. Wanless: "The following pages present a brief history of the Miraj Medical Mission, together with a paper on Medicine in India, read by invitation before the New York Academy of Medicine, November 13, 1929".

The *Introduction* tells us of the primary missionary importance and extraordinary medical and social value of a devoted, skilled and very human pioneer of medical missions; the *Preface* reveals the simplicity of Dr. Wanless.

The story thrills with interest from start to finish, if the reader has any imagination. There is absolutely no striving after effect, literary skill or impressiveness. It is a simple, unvarnished tale—possibly we should say series of some thirty tales. It really would have been an advantage if some one could have edited the manuscript, embellishing it here and there and correcting a few awkward sentences. In sheer genuineness and simplicity greatness of service speaks. W. O. Carver

IV. SCIENCE AND HISTORY.

"The New Background of Science." By Sir James Jeans. The Macmillan Co., New York. 301 pages. 1933. Price $2.50.

Sir James Jeans has made for himself a place of valued prominence in the front ranks of the best theoretical scientists of the world of to-day. Along with Eddington, Millikan, Whitehead, and some others, he has a special appeal to Christians who are hopeful and confident that science and philosophy will catch step with the Christian view in finding evidence in this vast universe of a beneficent God who creates and sustains all things. Instead of a closed system that is self-originating and self-sustaining, they are telling us that the universe had a beginning in some sort of creation, is finite, is still expanding at a terrific rate of speed, and will come to an end in time. Such a conception is fascinating. It offers something new at every turn of the road, and if there are variations and modifications of certain aspects of the view involved in further study we are rather delighted than disappointed, for we may be making progress.

The author of this book, the eighth in a list of exceptionally valuable volumes, has the happy faculty of being able to state scientific problems and conclusions in such simple language that the layman can understand. He starts out by talking about the simple steps by which a child grows in his effort to understand the universe of which he is a small part. He seems to have kept the child in mind all the way through his book, for he frequently picks up little analogies that help to keep the great problems in a simple perspective. For example, he says, "Trying to observe the inner workings of an atom is like plucking the wings off a butterfly to see how it flies, or like taking poison to discover the consequences. Each observation destroys the bit of the universe observed, and so supplies knowledge only of a universe which has already become past history." In another

place he illustrates the curvature of space by calling attention to the fact that "the shortest course from Southhampton to New York goes farther north than either Southampton or New York; the shortest course from Cape Town to Cape Horn goes farther south than either. "The ships travel on the shortest line between two points, which is not a straight line, but a curve. Even so, he tells us, the "generalized" theory of relativity describes "shortest paths in a curved space".

There is enough of history attractively woven into this book to give the reader a fair outline of the progress that science has made to the present general views in the realm of physics.

H. W. TRIBBLE.

"The New Russia Between the First and Second Five-Year Plans." Edited by Jerome Davis. The John Day Company, New York. 1933. 265 pages. Price $2.50.

"The White Armies of Russia." A Chronicle of Counter-Revolution and Allied Intervention. By George Stewart. The Macmillan Co., New York, 1933. 469 pages. Price $4.00.

Here are two books that deserve a prominent place in the rapidly growing library on modern Russia. They are not the least bit alike—one is interpretation, while the other is history—but they are well written, and each in its class is valuable.

The purpose that the contributors to The New Russia had in publishing this volume is set forth in the concluding chapter, written by Jerome Davis. It is to add strength and support to the movement for recognition of the Soviet Government by the United States Government. For the accomplishment of that purpose the volume would have been more effective if that last chapter had been left unwritten, for it is little more than the loosely thrown together half-truths that have constituted the bulk of such propaganda in the last fifteen years. The reviewer has repeatedly expressed the opinion within the past year that

our present administration would recognize Russia, and that it might not prove an unwise approach to the problem, but surely we need to face the facts more squarely and discriminatingly than is done in the last chapter in this volume. For one to suggest that the Communist Party in power in Russia has done no more to bring about a world-wide establishment of communism through revolution than the people of the United States have done to secure the establishment of our form of government in other lands; or that unrestrained revolutionary propaganda in our country would be utterly harmless; or that the Soviets have done all in their power to discharge their debts to us; all such talk is so superficial that the thoughtful student of Russia closes the book with a distinct sense of disappointment. We have been accustomed to more discernment and dignity from Jerome Davis than this, and we get it in Chapter VII, his other distinctive contribution to the volume, where he writes on The Communist Party and The Government.

The writers of these chapters studied the communist experiment at first hand in Russia, nearly all of them having been there previously. They have gathered and presented more facts of a general nature than can be found in any one volume, although they are facts that seem to have come largely through channels of information established by the Soviet Government, many of which are vigorously protested by other writers who have studied conditions in Russia. But there is so much being written about this great country that the reader simply has to take his choice and accept what is convincing to him. The chapters not already referred to are under the following titles: The Psychologic Bases of Soviet Success; The Geographic Background of the Revolution; Socialistic Agriculture; Industry and the Second Five Year Plan; The Life of the Workers; The Financial Structure; The Legal System; A Nation at School; What the Soviets Live By; Social Welfare; and The Prison System. The chief value of the book is the presentation of a wealth of data in an attractive form. The chief defect is in the failure to draw attention to fundamental principles that lie under the data.

No part of the history of modern Russia is so completely overlooked, or misunderstood, as the story of the counter-revolution and the allied intervention. With this work by Mr. Stewart at hand there is no excuse for the continuance of such misunderstanding. As his work was sorely needed, so it has been splendidly done. One could hardly over-estimate the amount of investigation and research that his book represents. There are eighteen well organized chapters, more than seventy-five illustrations, and sixteen maps, making a book as complete as one could desire. The reviewer ventures the suggestion that if there had been no Allied intervention there would have been an earlier and more general recognition of the Soviet Government by the other governments of the world, including the United States; and yet under the conditions it is easy to understand how the course that was pursued seemed to be necessary. It was a part of the hectic confusion of the war.

H. W. Tribble.

Buchmanism, Called Now the Oxford Group Movement. By Arno Gaeblein, D.D., Editor of "Our Hope", 456 Fourth Ave., New York. 1933. A Pamphlet of 43 pages. Price 15 cents for a single copy. Large discount in lots of 25, 50, etc.

In so few pages, one could scarcely give an adequate treatment of the groupists, but the author gives a complete indictment of some of the limitations. The author takes for granted, too much, one believes, that the reader knows about the life and teachings of the groups and that the reader is a fairly intelligent student of the Bible and *believes* the Bible. Those three assumptions rarely are found to be true with the average reader. There should be more "background" given than is found here; and the quotations should be more extensive and comprehensive, both from the Bible and group leaders and pleaders.

If one knows something about Buchmanism, this pamphlet will do its best service as a warning to the young or superficial

Christian concerning many dangerous tendencies that the groupists have kept hidden, largely, thus far. If the reader does not know much about the groups, one fears it will often seem no more than an "attack" which will either suit too well certain types of minds and disgust other types. If there is danger in this cult, and there is, any dissertation on the subject should be comprehensive enough to bring all the truth to as many folks as possible. There are many good things in this pamphlet.

F. M. Powell.

Manchoukuo—Child of Conflict. By K. K. Kawakami, Washington Correspondent of "The Tokyo Hochi Shimburi", Author of "Japan in World Politics", "The Real Japanese Question", "Japan's Pacific Policy", "Japan Speaks", etc. New York, 1933. The Macmillan Company, 311 pages. Price $2.00.

I am first of all permitting the publishers to give their descriptive commendation of this volume for they do it well:

In this new book the author of "Japan Speaks," which started a furor among his compatriots by making the blunt statement that "Japan's Shanghai intervention was a grave blunder," discusses with equal frankness the momentous developments which have taken place and are taking place in Manchuria and the countries surrounding it. "Diplomats," says Kawakami in this book, "speak in conventional jargon; professors and scholars of international affairs delve into musty documents; the Lytton Commission interviews war lords, statesmen, politicians, etc. None has told the true or the whole story of the Manchurian imbroglio, because all overlooked the human factors which were at the bottom of the trouble." And he proposes to tell the story which remained untold.

The author says that the Japanese claim that the new state of Manchoukuo was founded upon the popular will of thirty million Manchurians is untenable. He also admits that the Japanese have made themselves unpopular in Manchoukuo, and

tells why. He sees in Manchoukuo no bed of roses for the Japanese, but he is confident that, given the necessary time, Japan and Manchoukuo will work out their destinies to their mutual benefit. He discusses fully Japan's advantages and disadvantages as a result of her espousal of this new State.

The book also contains chapters on China's internal condition and her struggle with Communist risings, Japan's relations with Soviet Russia, and Manchoukuo's foreign relations.

I add that wholly apart from the spirit of the work and its partisanship its chapters bring the reader much information about the organization and the financial and economic affairs of the "new state". Through most of it the author manifests a sense of an unfriendly audience, a resentment and a defiance of criticism of Japan, in his special pleading that arouses American pity rather than impatience. There is much to be said for Japan's side of the Manchurian question. Kawakami says some of it, but with that lack of frankness to which we have had to accustom ourselves in the last two years. He is bitter and contemptuous toward the League of Nations and haughtily sarcastic toward the west generally. He does not deceive anyone by his effort to present Manchoukuo as a product of native Manchu spirit and ideals, and Japan merely as a sympathetic friend and protector.

The book is well written, its information valuable, its subtlety too transparent to be misleading.

W. O. Carver

Faith, An Historical Study. By Stewart Means, D.D. The Macmillan Co., 1933. 334 pages. Price $2.50.

This is indeed a unique book. Its tediousness is relieved almost entirely by its gracious style, its unhistorcal statements are cast into shadow by its profound discussions; the loose theology is forgotten in the simple sincere and abounding personal faith of the author; its faulty exegesis at times, growing natur-

ally out of an episcopacy that must be on the defensive for one who knows history as does the author, is lost in an unswerving loyalty to the Person, the nature and the work of Christ, the center and reason for the Scriptures at all.

The book is claimed to lie "on the borderland between history and an exposition of Christian conviction." Sometimes it is one, sometimes the other, often neither, but more often a blending of the two. Rhetoric is used to cover many historical anomolies, and wide reading often substitutes for specific information. There is often a curious blending of the profuse, historical description of Schaff with the terse philosophic speculations of Baur or Harnack. Few could or would write just such a book. The author's own faith is such that he can quote Baur and Renan, as though they wrote history; although the author knows such isn't history, good exegesis or capable theology. For his purposes he can use a Gibbon or Cumont as well as a Milman.

There are eight chapters in the book—too few, only a compelling style could hold the average reader through one of them, each of which discusses many things "New and Old" other than the heading would indicate. I. "The Origin and Development of the Jewish Conception." II. The "New Testament" (probably the weakest chapter). III. Christianity and "Paganism in the Second Century" (probably the least historical). IV. "The Crisis of the Third Century" (interesting, if not new). V. "St. Augustine and the End of the Classic World," (excellent chapter.) VI. "The Middle Ages and Thomas Aquinas", (the author thoroughly "at home" here). VII. "Martin Luther and the Revolution of the Sixteenth Century," (fresh on the interpretation of Luther's experience). VIII. "The Counter-Reformation and After," this followed by the Index which is usable and full.

The book will hardly serve as a popular account of Church History. Too much knowledge of Church History on the part of the reader is assumed. The best parts, after all, are those that deal with conventional history, and while not new, are

freshly and interestingly put. One wishes that any vigorous *American* writer would omit the "Saint" before certain Christian characters and would discover that the aspirated H. is a *consonant!* This is an excellent book of its kind, but one that will meet with much competition in its field.

F. M. Powell

"The Universe of Light." By Sir William Bragg, Honorary Fellow of Trinity College, Cambridge; Fullerian Professor in the Royal Institution of Great Britain. The Macmillan Co., New York. 283 pages. Price $3.50. 1933.

Sir William Bragg is quite right in saying that "There has never been so exciting a period in the history of science as this." Old theories that we thought had been disproved and discarded are being revived and proved in the light of new data, while new theories are being expanded to take in vaster fields of investigation. And the joy of it all to the ordinary man is that books are being written that put these findings of science into such simple and attractive language that the layman can read and appreciate. Such a book is this one.

The best way to an understanding of the science of to-day is to study its history, the paths along which it has come. With that conviction the author has traced for us in this book the development of the chief hypotheses with reference to light. For a long time Newton's corpuscular theory held sway, and then Huggens' wave theory displaced it and we thought that would be final. Certainly it was not thought that both views would prove correct at one and the same time, but that is exactly what is happening. Theories must alter to fit the facts that experiment reveals, and there are certain aspects of light projection that support one theory, while other aspects can be explained only by the other view. So we have revived the corpuscle theory, calling the corpuscles photons, and at the same time we retain the wave theory. The explanation of all of this is set forth in clear and simple language in the book.

It should be pointed out also that the author has dealt with many other aspects of light. There is a chapter on The Eye and Vision, one on Colour, one on The Origins of Colour, another on The Colours of The Sky, yet another on The Polarisation of Light, one on Light From The Sun and Stars, and one on The Röntgen Rays. Figures are generously used to illustrate the text, and simple illustrations are woven in, drawn from the nature that the child sees, so that there is not much likelihood that the careful reader will fail to understand what is written. And what he understands will make life richer to him.

H. W. TRIBBLE.

The Red Flag at Ararat. By A. Y. Yeghenian. New York, 1932. The Womans Press. 170 pages. Price $2.00.

The Author is an American Armenian, with a sentimental enthusiasm for her native land. She visited Soviet Armenia as a newspaper correspondent, but not on the staff of any one journal.

After a *"Prelude"* of discussion and description on the way through Russia, etc., we come to Armenia. Here our correspondent discourses quite familiarly of the country and its capital; of the changes wrought in the new order in the people generally; of the "socialized living"; of interviews with various "commissars", including the President; of visits among the people.

One gets a very good picture of Soviet Armenia with a decidedly sympathetic slant for the communistic ideals and achievements.

W. O. CARVER

Calvinism and Evangelism in England, Especially Among Baptists. By W. T. Whitley. Published for the Baptist Historical Society by The Kingsgate Press, 4 Southampton Road, London, W. C. 1. Pamphlet, 46 pages. 1933. Price 1-6.

The few pages of this little book give small notion of the wealth of history therein contained. Dr. Whitley writes always,

not only with care, but with engaging style and pungent suggestion. After "stating the problem" the author takes us through the rise, development, the "politics" and the ultimate attenuation of "Rigid Calvinism" as a *ruling* factor in Church and State. The History is constantly and interestingly interspersed with suggestions too often overlooked, of plans for preaching the Gospel to the entire world. In short space we are given the *real* background of the Westminster confession of faith. The Baptists, General and Particular, come into the picture at the proper time and with peculiar bearing upon the author's subject. First of all one should read this little book, preferably at a sitting, and then with needed references, study it section by section. Any sustained study here will be repaid richly.

F. M. Powell.

Yale Studies in Religion, Number I. Porphyry's Work Against the Christians: An Interpretation, by Amos Berry Hulen. An Essay based upon a Ph.D. Thesis, submitted to the Faculty of the Graduate School of Yale University. Printed by the Mennonite Press, 1933. Pamphlet 56 pages, no price given. Additional copies from the Author, 80 Howe Street, New Haven, Conn.

This is a rather remarkable essay, not only in itself, but in setting forth how to do an exacting piece of work. Naturally such an essay is not easy reading, but it is a most interesting study. Through all available sources—many not often used at all—the author gives a delightful picture of the "Spirit of Neoplatonism" and the "Arch-Enemy of Christianity", Porphyry, and "An Interpretation" of his attacks on Christianity.

One believes that a more comprehensive knowledge of the Christianity that Porphyry attacked would have strengthened this essay; also a little more sympathetic attitude toward Christianity as a whole would add weight to his estimate. The references and footnotes are full and accurate, and all in all, this is a worthy contribution to a generally little known subject.

F. M. Powell.

V. MISCELLANEOUS.

The Sensible Man's View of Religion. By John Haynes Holmes. With an Introduction by Stephen S. Wise. New York and London, 1932. Harper and Brothers. 126 pages. Price $1.00.

"All good grocers sell X. Y. Z. Soap." "Who are good grocers?" "Those who sell X. Y. Z. Soap." Exactly! The "sensible man" views Religion as John Haynes Holmes sees it. A man with any other view will find himself denounced on one or another of the pages of this volume as lacking sense, if nothing worse. And we have the authority of Rabbi Wise for thinking of Dr. Holmes as "utterly compelling as none other in the American pulpit." Yet among the "many things said of Mr. Holmes" the Rabbi has heard "never once that the author is 'sensible', whatever that may mean."

A chief prophet of Humanism but still with a very definite conviction of some Spiritual, unitary and unifying reality for which the term God may be used. Holmes is tremendously earnest and determinedly "realistic", 'whatever that may mean'.

His ten addresses constituting "the tenth book in Harper's Monthly Pulpit", deal with urgently pertinent themes from that very liberal standpoint and in that equally dogmatic manner for which the author has wide repute. It is interesting to see how emphatically dogmatic liberals can be in decrying the dogmatiism of the orthodox. They almost equal the orthodox in this.

Dr. Holmes has given ten well-organized thoroughly prepared and thought provocative papers. They go searchingly to some of the tragic weaknesses of our complacent ideas. They stir us up to think seriously at some points where most of us do little thinking but where the best thinking is seriously needed.

The title address, the first one, has little that is new, but

is a good outline of recognized characteristics of religion. There is no definition of religion, only descriptive statements, and the term is used in different senses without proper discrimination, leaving a sense of vagueness.

Other topics of major importance are "Religion as an Opiate," "Is the Universe Friendly?" "The Dilemma of the Moral Life", "Sex: Are There Any Standards?"

In each chapter Jesus is quoted as chief authority, as the great teacher. Consistency of positions and logical sequences are not uniformly to be found. W. O. CARVER.

A Jolly Journal. By Isabel Crawford, Author of Kiowa. Illustrated. New York, 1932. Fleming H. Revell Company. 158 pages. Price $1.50.

This is a delightfully, if not brilliantly, recorded spiritual biography of a faithful missionary among the Kona Indians. Miss Crawford is Scotch enough for great persistence and solid sense, and Irish enough for a versatile humor and a bouyant resiliency. These qualities she carried into her missionary work as we all saw when we read her Kiowa, some years ago.

Hospital days and months of recuperating from the effects of an accident, spent in Kansas City Theological Seminary were occupied in writing out a lot of good stories with an eye always to humor but which bring out also salient experiences in religious service. They run through a period of almost sixty years. They make good reading from any angle of approach.

W. O. CARVER.

"God and My Garden." By Margaret E. Sangster. The Round Table Press, Inc., New York, 1933. 81 pages. Price $1.00.

Through the valley of deep darkness of sorrow this poetic soul chose to walk the untrodden paths of a new flower garden,

and as she planted and cultivated, and witnessed the wonder of sprouting seed and blossoming bud, God spoke to her of life through death and light through the shadows, and she sang again the songs of faith and hope. Each chapter has a lesson: the first, that God makes the flowers to bloom after the storm; the second, that as the flowers blossom toward the sun so true beauty can grow only in one direction, toward God; third, the wisdom of transplanting, and so on to the end, and the whole book is a tonic for lives that have been burdened with grief. It adds interest to the story to know that the garden was planted in the 'yard' of a pent-house on the eighteenth floor of a sky-scrapper.

H. W. Tribble.

Snowden's Sunday School Lessons, 1934. By James H. Snowden. Macmillan Co., 1933. 373 pages. Price $1.35.

This is the thirteenth annual volume of expositions of the International Sunday School Lessons, by the gifted author, teacher and preacher, who has become richer and more suggestive through a long life of fraternal, practical, Christian and scholarly helpfulness by pen and presence. Dr. Snowden loves the Word of God and is an expert in teaching and preaching it. He is especially gifted in helping others to teach effectively, by his selections and suggestions which make up the body of his famous "Helps", more indespensable year by year. Three of the quarters of 1934 will deal with the New Testament—I and II. The gospel of the Kingdom, with studies in Matthew. Quarter IV, studies in the Christian Life, will use many portions of the New Testament. Quarter III, will be given to Prophets and Kings of Israel, from Ahijah to Isaiah. For such a series of studies, the possession of Dr. Snowden's Helps will insure interest, information and inspiration for the whole year. The teacher who has used Snowden before, certainly will have it for 1934, and the teacher who is just beginning will find it an in-

valuable addition regardless of the other helps possessed. One believes Snowden's is the best of all.

F. M. Powell.

Edwin Markham. By William L. Stidger. The Abingdon Press, New York and Chicago. 1933. 287 pages. Price $2.50.

There is no more interesting character upon the American literary horizon than the author of The Man With The Hoe, and no man who is better qualified in every way to tell us about him than William L. Stidger. The reader will find this book more gripping than the average novel. Dr. Stidger has known this man, who has been described as America's poet laureate, intimately for eighteen years, and in that time has drawn from him, bit by bit, the story of his life, as well as his philosophy of life. With the clear and easy style that we have come to expect of Dr. Stidger, he tells us here just the things that we should want in a biography of Markham: influences that moulded him—his brave mother, his sympathetic wife, his many friends—the experiences that gave birth to his poems—how he came to write The Man With The Hoe—and many other such items of interest. Here is a book that one will read and want to pass on to friends.

H. W. Tribble.

The Best Loved Religious Poems. By James Gilchrist Lawson, Author of the "World's Best Religious Quotations", etc. Fleming H. Revell Co., 1933. 253 pages. Price $1.75.

These Poems are gleaned from many sources by an author who is a "compiler of taste, discernment and acumen." Here are found, not simply *pages* of poetry, but a sympathetic arrangement of the things we love and the sentiments to which the human heart has responded and will respond. The poems are grouped under some forty-nine headings which makes the

volume available for reference as well as general reading. These "headings" comprise almost all of the great human interests: and for personal comfort, help, delight, courage, labor, truth, righteousness, devotion, etc., this volume will be a constant and worthy companion. The book is well bound and printed; and besides its alphabetical grouping, it has a complete "Index to subjects" and "Index to Authors." The vast amount labor necessary to produce this kind of book at all, has been done with sympathy and discrimination. It is a good book to have but a better book to read and to study. F. M. Powell.

Index to Leading Articles.

Page

A BRIEF ESTIMATE OF THE STUDY OF HISTORY.
By F. M. Powell, Th.D., Louisville, Ky. 365

BROADUS IN THE CLASS ROOM.
By A. T. Robertson, Louisville, Ky. 157

BUILDING AN INTEGRATED PROGRAM OF RELIGIOUS EDUCATION IN A BAPTIST CHURCH.
By W. Forbes Yarborough, D.R.E. 46

CONTRIBUTIONS OF GENERAL EDUCATION TO RELIGIOUS EDUCATION.
By H. C. Garwood 21

CORRESPONDENCE COURSES.
By Professor J. McKee Adams, Director 421

DEPARTMENTS AND SCHOOLS OF EDUCATION IN SOUTHERN BAPTIST COLLEGES.
By E. M. Highsmith 38

DO TEACHERS TRAINED IN BAPTIST SCHOOLS POSSESS SUPERIOR QUALIFICATIONS?
By W. J. McGlothlin 15

EDUCATIONAL RECONSTRUCTION ON A CHRISTIAN BASIS.
By John W. Shepard, M.A., Th.D., Baptist Bible Institute, New Orleans, La. 231

EXPOSITIONS.
By Professor A. T. Robertson 424

EXPOSITORY.
By John R. Sampey, LL.D. 284

FACING PASTORAL PROBLEMS.
By G. S. Dobbins 296

FACING PASTORAL PROBLEMS.
By G. S. Dobbins, Th.D. 434

HOW CAN WE HELP AND BE HELPED BY THE LIBERAL ARTS COLLEGE MOVEMENT?
By W. S. Allen 11

LIFE FACTORS AND TENDENCIES.
By W. O. Carver 309

LIFE FACTORS AND TENDENCIES.
By W. O. Carver 444

PARADISE REGAINED AND RECENT CRITICISM.
By W. E. Davidson, Th.D., Professor of Bible, Hannibal-LaGrange College, Hannibal, Missouri 381

Page

PUBLIC WORSHIP.
By W. Everett Henry, McMinnville, Oregon 147

REASON AND REDEMPTION.
By John Taylor Stallings,, Nicholasville, Ky. 252

"RETHINKING MISSIONS."
By W. O. Carver, Louisville, Ky. 113

SOME THOUGHTS ON THE VALUES OF BAPTISM AND THE SUPPER.
By Dr. J. H. Rushbrooke, M.A. 136

THE AUTHORITY OF CHRISTIAN EXPERIENCE.
By John C. Slemp, of the Staff of the Watchman-Examiner, New York City 261

THE COST OF A SECOND-HAND COAT, OR THE PRICE OF SPIRITUAL POWER.
By Evangelist Geo. W. McCall, Th.D., Dallas, Texas 131

THE HISTORIC WITNESS OF THE BAPTISTS.
By the Rev. J. H. Rushbrooke, M.A., D.D., General Secretary Baptist World Alliance 403

THE MINISTER'S SECRET SERVICE.
By Arthur Stevens Phelps, Berkeley, California 414

THE MYSTICISM OF THE EAST.
By Edward E. Richardson, Ph.D., George Washington University 278

THE SEARCH FOR SAVIOURS.
By Professor James Cannon III, Duke University 176

TO WHAT EXTENT CAN SCHOOLS AND DEPARTMENTS OF EDUCATION IN BAPTIST COLLEGES CONTRIBUTE TO RELIGIOUS EDUCATION?
By Spright Dowell 29

TO WHAT EXTENT SHOULD COURSES IN EDUCATION IN BAPTIST SCHOOLS BE CULTURAL AND TO WHAT EXTENT PROFESSIONAL?
By Peyton Jacob 60

WHAT CONTRIBUTION ARE THE DEPARTMENTS AND SCHOOLS OF EDUCATION IN SOUTHERN BAPTIST COLLEGES MAKING TO THE TEACHING PROFESSION?
By Doak S. Campbell 3

WILL THE MEEK INHERIT THE EARTH?
By Charles Haven Myers 170

WHY WE NEED MISSIONARY LITERATURE.
By William H. Wrighton, Associate Professor of Philosophy, University of Georgia 272

Index to Books Reviewed.

Page

Addams, Jane: The Excellent Becomes the Permanent 107
Agar, Frederick A.: The Minister and His Opportunity 90
Allen, Rev. Roland, M.A.: St. Paul's Missionary Methods 202
Andrews, C. F.: What I Owe to Christ 200
Andrews, C. F.: What I Owe to Christ 340
Atkins, Gains Glenn: Religion in Our Times 355
Axling, William: Kagawa 204
Barth, Karl: The Epistle to the Romans 451
Barth, Karl: The Resurrection of the Dead 455
Bixler, Julius Seelye: Immortality and the Present Mood 77
Booth, Henry Kendall: The World of Jesus 332
Bragg, Sir William: The Universe of Light 487
Brightman, E. S.: Is God a Person 78
Brightman, Edgar Sheffield: Moral Laws 458
Brasnett, Bertrand R., M.A., B.D.: The Infinity of God 453
Browne, Lewis: Blessed Spinoza 198
Brumbaugh, Martin G.: The Making of a Teacher 85
Buchsel, Von D. Friedrich: Die Johannesbriefe 469
Buck, Pearl S.: Sons 201
Buck, Pearl S.: The Young Revolutionist 358
Burkett, F. C.: Church and Gnosis 103
Butterfield, Kenyon L.: The Christian Enterprise Among Rural People 454
Butzer, Albert George: You and Yourself 212
Carver, William Owen: How the New Testament Came to be Written 319
Cazamian, Louis: Carlyle 360
Corey, David M.: Faustus Socinus 217
Corey, William A.: Men Without God 346
Cowman, Mrs. Chas. E.: Streams in the Desert 354
Crawford, Isabel: A Jolly Journal 491
Dabney, Virginius: Liberalism in the South 98
Davis, Jerome: The New Russia Between the First and Second Five-Year Plans 481
De Caussade, J. P., S. J.: Self-Abandonment to Divine Providence....466
Dodge, R. D.: The Lesson Round Table 107
Dougherty, Raymond Philip: The Sealand of Ancient Arabia 92
Eddington, Sir Arthur: The Expanding Universe 336
Edwards, D. Miall, M.A., Ph.D., D.D.: Christianity and Philosophy..337
Fiske, George Walter: Studies in Spiritual Energy 317

Page
Fiske, George Walter: A Study of Jesus' Own Religion 463
Fosdick, Henry Emerson, D.D.: A Pilgrimage to Palestine 208
Frank, Glenn: Thunder and Dawn 87
Gaeblein, Arno, D.D.: Buchmanism, Called Now the Oxford Group Movement 483
Garland, Joseph, M.D.: The Youngest of the Family 109
Gilkey, James Gordon: Managing One's Self 221
Glover, T. R.: Greek Byways 105
Gobrecht, Walter R., B.D.: The Gospel Message in Great Poems 361
Goddard, Dwight: A Buddhist Bible 476
Goguel, Maurice: The Life of Jesus 467
Gordon, T. Crouther: The Rebel Prophet 326
Gouwens, Teunis E.: The Stirred Nest 460
Haas, J. A. W.: Christianity and Its Contrasts 349
Hallock, Dr. G. B. F.: Doran's Ministers Manual, 1933 90
Hanel, Prof. D. F.: Die Religion der Heiligkeit 332
Harton, F. P.: The Elements of the Spiritual Life 347
Hartshorne, Hugh: Character In Human Relations 86
Heiler, Friedrich: Prayer (Das Gebet) 222
Henson, Herbert Hensley, D.D.: The Oxford Group Movement 329
Hetherwick, Rev. Alexander, C.B.E., D.D.: The Gospel and the African 352
Hickman, Frank S.: The Possible Self 314
Hodgkin, Henry T.: Living Issues in China 327
Holden, J. Stuart: A Voice of God 81
Hollander, L. M.: Selections from the Writings of Soren Kierkegaard 461
Holmes, John Haynes: The Sensible Man's View of Religion 490
Hulen, Amos Berry: Yale Studies in Religion, Number I 489
Hume, Robert Ernest, M.A., Ph.L.: Treasure House of the Living Religions 470
Hutchison, Stuart Nye: The Voice Within Us 108
International Survey of the Young Men's and Young Women's Associations 357
Jeans, Sir James: The New Background of Science 480
Jones, Edgar DeWitt: Blundering Into Paradise 212
Kawakami, K. K.: Manchoukuo—Child of Conflict 484
Keyser, Leander S., A.M., D.D.: A Reasonable Faith 478
Kingdom, Frank: When Half-Gods Go 357
Knox, Raymond C., S.T.D.: Knowing the Bible 322
Knudson, Albert C.: The Doctrine of Redemption 448
Krumbine, Miles H.: The Process of Religion 449
Lambdin, J. E.: The General B. Y. P. U. Manual 317
Lamsa, George M.: My Neighbor Jesus 97
Lankard, Frank Glenn: Difficulties in Religious Thinking 473

Page
Lawson, James Gilchrist: The Best Loved Religious Poems 493
Levison, Rev. N.: The Jewish Background of Christianity 190
Liddell, Henry George, D.D.: A Greek-English Lexicon 93
Liddell, Henry George, D.D.: A Greek-English Lexicon 468
Lindley, Percy Elliott: Human Nature and the Church 203
Lineberger, Lawrence Otto: The Man from Tarsus 192
Lipphard, William B.: Out of the Storm in China 323
Lowrie, Walter: Our Concern With the Theology of Crisis 75
Macintosh, D. C.: Religious Realism 341
Mack, Edward: The Christ of The Old Testament 84
Mackay, John A., D.Litt: The Other Spanish Christ 477
Maiden, R. K.: The Faith and the Way 74
Martin, Lillian J., and Clare De Gruchy: Sweeping the Cobwebs 316
McAlpin, E. A., and others: Prize Sermons 353
McConnachie, M.A., D.D.: The Barthian Theology and the Man of Today 455
McConnell, Francis John: Aids to Christian Belief 78
McDowall, Stewart A., B.D.: Is Sin Our Fault? 475
McGiffert, Arthur Cushman: A History of Christian Thought 211
Means, Stewart, D.D.: Faith, An Historical Study 485
Millikan, Robert Andrews, Ph.D.: Time, Matter, and Values 226
Moncado, Hilario Camino: America, the Philippines and Orient 324
Morrison, William B., Litt.D.: The Red Man's Trail 331
Naville, Edouard, D.C.L., LL.D., F.S.A.: Archaeology of the Old Testament 94
Newman, Albert Henry: A Manual of Church History 106
Niebuhr, Reinhold: Moral Man and Immoral Society 213
O'Brien, Edward J.: Son of the Morning 197
Our Economic Life in the Light of Christian Ideals 225
Oxnam, G. Bromley: The Varieties of Present-Day Preaching 217
Page, Kirby: The Personality of Jesus 469
Phelps, Arthur Stevens, D.D.: The Bible Looks You Over 321
Phillips, Harold Cook: Seeing the Invisible 212
Powell, John H.: The Ten Commandments 226
Quick, Oliver Chase, M.A., Oxon., Hon. D.D.: The Ground of Faith and the Chaos of Thought 196
Ramsey, Joseph M.: The Minister's Annual for 1933 108
Rethinking Missions 100
Robertson, A. T., A.M., D.D., LL.D., Litt.D.: Word Pictures in the New Testament 190
Robertson, A. T., D.D., LL.D., Litt.D.: Epochs in the Life of Simon Peter 462
Robinson, D. S., Ph. D.: An Introduction to Living Philosophy 80
Rolston, Holmes: A Conservative Looks to Barth and Brunner.....199
Ross, Malcolm: Machine Age in the Hills 351

Page
Sangster, Margaret E.: God and My Garden 491
Schmidlin, Joseph, D.D.: Catholic Mission Theory 474
Scott, C. A. Anderson, D.D.: Living Issues in the New Testament 325
Scroggie, W. Graham, D.D.: Christ in the Creed 348
Sellars, Roy Wood, Ph.D.: The Philosophy of Physical Realism 345
Sertillanges, A. D., O. P.: S. Thomas Aquinas and His Work 457
Serveto, Michael: Harvard Theological Studies 104
Shepherd, Charles R., Th.D.: Lim Yik Choy 353
Shorter, Alan W., M.A.: An Introduction to Egyptian Religion 105
Sloan, Harold Paul: Personality and the Fact of Christ 472
Smith, Gipsy: The Beauty of Jesus 193
Snowden, James H.: Snowden's Sunday School Lessons, 1934 492
Sowers, Phyllis Ayer: Lin Foo and Lin Ching 361
Speer, Robert E.: The Finality of Jesus Christ 334
Standard Indexed Bible 94
Stewart, George: The White Armies of Russia 481
Stidger, William L.: Edwin Markham 493
Streeter, Burnett Hillman: The Buddha and the Christ 344
Tarbell, Martha, Ph.D.: Tarbell's Teachers' Guide 89
Taylor, Vincent: The Formation of the Gospel Tradition 466
Tennant, F. R., D.D., B.Sc., Hon. D.D.: The Philosophy of the Sciences 194
Thomas, Dr. W. H. Griffith: The Apostle John 97
Tittle, Ernest Fremont: Jesus After Nineteen Centuries 214
Turton, W. H., Lt.-Col., D.S.O.: The Truth of Christianity 109
Walker, Joseph: Humanism As a Way of Life 84
Wanless, Sir William: An American Doctor at Work in India 479
Warfield, B. B.: Perfectionism 83
Warfield, Benjamin Breckinridge: Calvin and Calvinism 195
Warfield, Dr. B. B.: The Westminster Assembly and Its Work 216
Warfield, Dr. B. B.: Critical Reviews 225
Warfield, Benjamin Breckinridge: Studies in Tertullian and Augustine 333
Weatherhead, Leslie D.: His Life and Ours 192
Wells, Amos R., Litt.D., LL.D: Peloubet's Select Notes 91
White, Charles L., D.D., LL.D.: A Century of Faith 330
Whitley, W. T.: Calvinism and Evangelism in England, Especially Among Baptists 488
Wieand, Albert Cassel: The Prayer Life and Teachings of Jesus 224
Williams, Michael, Liveright: The Book of Christian Classics 359
Wilson, P. Whitwell: Is Christ Possible? 350
Worcester, Elwood: Studies in the Birth of the Lord 96
Worcester, Elwood, and Samuel McComb: Body, Mind, and Spirit....205
Worcester, Elwood: Making Life Better 206
Yeghenian, A. Y.: The Red Flag at Ararat 488